EARLY RELIGION,

Urged in a

SERMON,

Upon

The **Duties** Wherein,
And the **Reasons** Wherefore,

YOUNG PEOPLE,

Should Become

Religious.

Whereto are Added,
The EXTRACTS of several Papers, Written by several Persons, who here Dying in their *Youth*, left behind them those Admonitions for the *Young* Survivers; with Brief *Memoirs* relating to the Exemplary **Lives** of some such, that have gone from hence to their *Everlasting REST.*

By **Cotton Mather.**

Wherewith shall a Young man clearse his way? By taking heed, according to Thy Word.

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Samuel Ann
Richardson
their Book
1796

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EARLY RELIGION

URGED.

On a Day of PRAYER, kept by the Congregation at Reading, *for the Succeſs of the Goſpel, on the Hearts of the* Young *in that Congregation.*

Anno 1693.

IT was the Gracious and Savoury Speech uttered by One of the Greateſt Perſonages in *England*, and perhaps in all *Europe*, unto a Grave Miniſter; *I have* (ſaid he) *paſſed thro' many places of Honour and Truſt, both in Church and State, more than any of my Order in* England, *for Seventy Years before. But were I aſſured, that by my Preaching I had Converted but one Soul unto God,* I *ſhould therein take more Comfort, than in all the Honours and Offices that have ever been beſtowed upon me.* Yea, 'Twas the Speech of a much Greater than *he*, *He that Winneth Souls is wiſe.* And indeed, a true Miniſter of the Goſpel, can have no Joy equal unto that of ſeeing the *Converſion* of his people unto God! But if the *Converſion* of any among our people, more than others, would give Joy unto us, 'tis our *Young People*

whose Turn to God, we should behold with most of Satisfaction. To *win* one of those, is both Argument and Apology sufficient, for the most vigorous *Essayes* of our Ministry. For my own part, I observe the *Generation*, whereto I do my self belong, advancing very far into the Affairs of the World; But I also observe, the dreadful Plagues of Heaven making a most Lamentable Havock of this my poor *Generation*. Upon this Observation, what better thing is there to be done for this Generation, than perswasively to Recommend unto them, that *Religion*, the want whereof does not only *Unfit* them for the Action expected from them, but also *Expose* them to the Judgments of a Righteous and a Terrible GOD? Wherefore, although I have many a time already made the most publick Addresses, that I could, unto the *Young* People of my Countrey, I am willing now at an Age thus far Extending, to conclude my own *Youth*, with one Affectionate Endeavour more, *That they may know the Things of their Peace in this their Day.* And among other things that give Countenance unto such an Undertaking, Let me particularly mention the Example of *Jonathans* Expedition, wherein we have one *Young Man* calling upon another, to do Service for God and their Generation. When I Read the Charge of our Lord Jesus Christ,

unto His *Peter*, and in him unto every *Paſtor*, I find that the, *Feeding of Lambs*, is to be the *Firſt* part, and at Leaſt one *Third* part, of our *Paſtoral Care*. And ſtanding this Day in an Aſſembly ſo much conſiſting of theſe *Lambs*, we would a little Exemplifie that *Care*, by ſetting before them that Word of God, which may be the more Adapted *Food* of their Souls. *Young People*, We that are this Day *Faſting* our ſelves with our *Prayer* to God, for your Converſion, would be *Feeding* of you, with the *Word* of God, in order to that Converſion.

Give now your particular Attention to that Portion of Scripture, in,

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PSALM CXIX. 9.

Wherewith ſhall a YOUNG MAN cleanſe his way? By taking heed, according to Thy Word.

THERE are thoſe *Words* now laid before you, whereof I am to mind you, that like the reſt of the Sacred BOOK, wherein you have theſe *words*, they are, *Non tam Legenda, quam Vivenda*, not only to be *Read*, but alſo, and much more, to be *Liv'd*, by all who deſire the *Lives*, of their Never Dying Spirits.

The

The Psalm wherein you find these *words*, was in a Vision Represented unto the Great *Austin*, as, *The Tree of Life, in the midst of Paradise*; and I have now gathered a Delicate *Fruit* from this Glorious *Tree*, to partake whereof, I would this Day most affectionately Invite my own Generation; *Eat, Friends, and Live; Eat, that your Souls may Live!*

We have here one of the *greatest* Paragraphs in the BIBLE, Written to Celebrate the *greatness* of all the rest. The Word of GOD mention'd in *every Verse* but *Four* or *Five*, in this *Longest*, but *Sweetest* of the *Psalms*, is here justly magnify'd, for its manifold Excellency, and Efficacy. And in *this verse* the *Sanctifying* Vertue of that Word, even upon the *Young*, which are the most unsanctify'd part of Mankind, is particularly Specify'd.

The Psalmist had been showing that the Word of God points out the way to *Happiness*; and it is here intimated, *What way* that is, 'tis the *Way* of *Holiness*! and the *Young* Man is here called into that Blessed *way*.

The Psalm is Composed in a singular manner *Alphabetically*; Wherein the *Memories*, and perhaps the *Writing-books*, of the *Children* among the Ancient People of God, seem consulted: and a Text from such a Psalm then may be very properly addressed unto a

Young

Young Auditory; as it this Day.

I Remember that the *Wiſe man* does *in a certain place* report unto us, How his Royal Father did uſe to *Catechiſe* him in his Youth; and his being ſo *Catechiſed* was that which more than a little contributed unto his becoming ſo *wiſe* a *man*, even while a *young* one. It is likely that we have here found one of thoſe Admirable *Echo's* which then paſſed between thoſe Illuſtrious Perſonages: I pray, Let all of *that age* attend unto it.

Our Text is a Demonſtration of the Aſſertion, That the Word of God ſhows the way to our *Happineſs*. 'Tis Demonſtrated by this; That this Word Enjoyns and Effects our *Holineſs*. And this is here proved, with an Argument *a Fortiori*; 'That which will be ſerviceable unto the Deſigns of *Holineſs* in a 'Young man, will be ſo for *any man*; for *No man* is ordinarily more *Unholy* or more *unlikely* to be *Holy*, than the *Young man*: But 'the *Word* of God will do this; if ſuch a 'wild, ſuch a mad, ſuch an unclean thing as 'a *Young man*, will *Give Heed* unto it, his *cleanſed* Heart and Life will have the Marks of a 'Glorious *Holineſs* thereupon.

In the Text we have two things.

Firſt, We have a *Queſtion*. That is, *Wherewith ſhall a Young Man cleanſe his way?* It is herein ſuppoſed, That the Wayes of *Young*

People

People have *much*, yea, *most* of *Sinfulneſs* defiling of them. It is alſo ſuppoſed, That *Young* People ſhould be ſenſible of their Defilement. It is further ſuppoſed, That the Defilement of *Young* People is Curable. But it is thereupon Enquired, What ſhall be done for the Redreſſing of our Diſorders: and which demands for yet more of your Obſervation, it was probably a *Young* man that here made this Enquiry

Secondly, We have an *Anſwer* to the *Queſtion*. That is, *By Taking heed thereto according to thy VVord*. In this *Anſwer*, we ſee, *Firſt*, a *Medicine* to be apply'd. That is, The *VVord* of God; whereby is meant, the *Revelation* which God has given of His Mind and Will unto us. We ſee, *Next*, the *Manner* of applying it. That is, *By taking heed*; which imports a ſerious Labour of Soul to *Conform* unto whatever our God has therein required of us.

I confeſs, That I want a further *Commentary* upon this Text; but that is a *Practical* one; and I muſt come to YOU, my *Young* People, for it. It is to YOU, that I come this Day; and it is with this All concerning *Doctrine* that I come.

It is the High Intereſt, *and it ſhould be the Great* Study *of YOUNG People, to* TAKE HEED, *that Their* WAY *may be* Cleanſed, *according to Gods* WORD.

There

There are two *Propoſitions* which I muſt Entreat my *Young* Folks, to Conſider in the Fear of God. Believe it, Sirs;

PROPOSITION I.

There is a woful *Uncleanneſs* with which the *VVay* of *All* People, and eſpecially of *young* People, too often is contaminated. Our *way* is the *courſe* of our Actions; the *courſe* of our Thoughts, our Words, our Deeds. That this *VVay* in *young* People, ſhould be *unclean*, is not ſo great a matter of *Wonder*, as it is of *Sorrow*; for the *Heart* of *young* People is *Unclean*. The youngeſt of us all, have cauſe to ſay, as in *Pſal.* 51. 2, 5. *Oh cleanſe me from my ſin, for I was ſhapen in Iniquity.* But we may rather ask, what is that *Uncleanneſs*, which uſually cleaves to our way? Now, to that I Reply ſhortly, SIN is that *Uncleanneſs!* The moſt vile Thing in the World, is not ſo odious unto *Us*, as all SIN is unto our *God*, who is *Of Purer Eyes than to behold that Evil.* Thoſe *Oracles* of God, which never miſcall'd any thing, do ſtill repreſent, every *Tranſgreſſion of His Law*, as the vileſt *Filthineſs*. 'Tis poſſible, Young People, that when you do ſome *Sinful* Thing, they ſeem *Comely* or *Pleaſant* things unto you; But I pray, Remember, They are all the moſt *Filthy* Things imagina-

ble. Raſh *Youths*, you touch what is infinitely worſe then the fouleſt *Pitch*, when you meddle with them. Now there is a double *Uncleanneſs* whereto our *Wayes* are liable; there is the *Sin* of *Uncleanneſs*, and there is the *Uncleanneſs* of *Sin*.

Firſt; Sometimes *Uncleanneſs* is taken in a ſtricter ſenſe, for the SIN OF UNCLEANNESS; and there are few *Young* People ſo ſtrict in their *Wayes*, as to be altogether free from that *Uncleanneſs*. The Luxuriant Intemperances, which Violate the *Seventh* Commandment in the Decalogue, are diſtinguiſhed by the Name of UNCLEANNESS, becauſe of a ſingular *Loathſomneſs* in thoſe Enormities. But it is a rare thing for Young People duely to *Loath* all thoſe Impieties: Oh! how rare a thing is it for Young People, *truly* to ſay after the Bleſſed *Ezekiel*, *Ah Lord, My Soul has not been polluted from my Youth up.* 'Tis a common thing, for Young People to Debauch themſelves in the *Vomits*, and *Quagmires*, of the Uncleanneſt *Wantonneſs*. We read of *Some*, in Job 36. 14. *They Dy in Youth, and their Life is among the Unclean*; and indeed how *Many* are there that haſten upon themſelves an *Early Death*, by wallowing in ſuch *Uncleanneſs* until they Dy! The King of *Iſrael* law once a wretched perſon Enſnared in the Ruines of *Uncleanneſs*; but whom

did

did he ſee? VVe are told in Prov. 7. 7. *I diſcerned among the Youths, a Young Man void of Underſtanding.* *Young* People have in them the moſt of *Tinder* for the Temptations of the *Unclean Spirit*; and oftentimes that *Spirit* is hideouſly and helliſhly inflaming of them. Hence 'tis, that if Young People are kept from *Further Pollutions*, yet they frequently plunge themſelves into moſt horrible *Self-pollutions*; 'tis by *them*, that theſe woful Children of *Onan* do Sacrifice the Blood of their Souls unto *Baal-peor*, unto *Priapus*, unto the Devil. Famous is the Story of the Young *Nicætas*, who, being ſollicited unto the Violations of his *Chaſtity*, with Circumſtances, which he feared he ſhould not otherwiſe withſtand, he bit off a piece of his own Tongue, and Spit it in the Face of the Harlot; and by the pain of that VVound, increaſed the Indignation which he thus Expreſſed on that occaſion. But how ſeldom does the Reſolution of *Young* People, againſt all *Uncleanneſs*, prove ſo obſtinate? how ſeldom do they Look upon every Glance of *Uncleanneſs*, with Reſentments like thoſe of *Joſeph*, *How ſhall I do this* VVickedneſs, *and Sin againſt God!* But,

Secondly, Sometimes *Uncleanneſs* is taken in a larger ſenſe, for the UNCLEANNESS OF SIN; and in that ſenſe alſo the *ways* of *Young*

people are liable to very much *Uncleanneſs*. There is an *Uncleanneſs* in all Iniquity; *Original Sin* is a deadly *Leproſy*, and all the out-breakings of it are but ſo many *Putrifying Sores*. Now *Young* people, may upon this very account with peculiar Lamentations, lay their Hands upon their Lips, and cry out, *Unclean*! *Unclean*! T'were an impertinency to quote *Authority* for it, *That all men are ſinners*; but beſides the Authority of *Ambroſe*, that *Vicina Lapſibus eſt Adoleſcentia*, we may bring an unhappy *Experience* for it, *That Young people are moſt eminently, and moſt violently ſinners*. And there are ſome *Sins* whereto the Young more than others are diſpoſed. Such are the ſins, whereof it was Cautioned, in 2 Tim. 2. 22. *Flee youthful Luſts*: The *Sins* whereof it was requeſted in Pſal. 25. 7. *Remember not the ſins of my youth*: The *ſins* whereof it was complained, in Job 13. 26. *Thou makeſt me poſſeſs the Iniquities of my youth*. There are ſome ſpecial *Puddles of Hell*, wherein Ungodly young people are, as in their Element. The Sin of *Inconſiderateneſs*, or, *putting far away the evil day*; the Sin of *Senſuality*, or, *Walking in the ſight of the Eyes*; the ſin of *Evil-Fellowſhip*, or *ſitting with vain perſons*; the ſin of *Miſpence of time*, or *Forgetting the Latter End*; and, the ſin of *Pride*, or, *the want of a ſober mind*; ſuch as theſe are the ſins, which young people

are

are generally too prone unto; yea, when ſhall you find any of them, that can ſay, *I have cleanſed my heart from ſuch Iniquities!*

But there is a way for it. For, I am now to tell you,

PROPOSITION II.

The WORD of GOD is of Glorious Uſe, to cleanſe the *way* of *all* people, and even of *Young* people, from its Contaminations. Tis marvellous! What is the *Word* of God for? 'Tis anſwered, in Prov. 1.4. 'tis *To give to the young man, knowledge and diſcretion*; So, 'twill *Give to the Young man Cleanneſs and Purity.* But there are Three Things, after which we are to be Inquiſitive.

I. What WORD of God, ſhould Young people regard, for the *Cleanſing* of their way?

For Anſwer; Let young people regard nothing leſs than the WHOLE WORD of GOD. There is no *Word of God*, whereof you may not ſay, *Good is that word of the Lord*! You are told, in 2 Tim. 3. 16. 17. *All Scripture is profitable, for Inſtruction in Righteouſneſs; that the man of God may be perfect, throughly furniſhed unto all good works.* Truly ſo, *The whole* Word

of

God, is profitable to make Young people Righteous; that the young man may be throughly purified, in all good ways. But more particularly, There is the *Word Written*, and you are to regard that Word. It is ſaid in, 2 Peter 1. 9. *We have a more ſure word of Prophecy, whereto ye do well, that ye take heed, as unto a Light that ſhineth in a dark place.* You, Young people, are *Young Sailors*, thro' a Dark, Tempeſtuous, Dangerous World: You had need make the *Written Word* of GOD, the *Pole-ſtar*, by which alone you may ſhape your Courſe; and therefore you had need, at leaſt every Four and Twenty Hours, to take *Obſervation* by that Word. Again, there is the *Word Preached*, and you are alſo to regard that Word. It is ſaid, in Jer. 3. 15. *I will give you Paſtors according to mine Heart, which ſhall feed you with knowledge and with underſtanding.* You that are Young People, are the *Young Lambs* of our Flocks; Where the *Preached Word* of GOD is to be Enjoy'd, in thoſe Aſſemblies are the *Folds* of Him that is the *Great* and the *Good Shepherd* of your Souls; you ſhould therefore every Week, be there *Folding* in the *Green Paſtures*, and by the *Still Waters*, where you may hear the Voice of your Eternal *Shepherd*. But then,

II. What

II. What is that CLEANSING of the *Way*, which Young People may obtain from this Word of God?

For Anſwer; *Young People*, 'Tis the MENDING of your *Way*, that is to be the *Cleanſing* of your *Way*. The *Purification* of your Way, is to be by the *Reformation* of what is amiſs in your way. The *Cleanſing* of your way, has thoſe two things belonging thereunto; in 2 Cor. 7. 1. Firſt, *Let us cleanſe our ſelves from all Filthineſs of Fleſh and Spirit*; and Secondly, *Let us perfect Holineſs in the Fear of God*. The Way of Young People is *Cleanſed*, Firſtly, When they *Repent* what is *Ill*. It is preſcribed, in Prov. 28. 13 *He that Confeſſeth and Forſaketh ſhall find Mercy*. When you do with a bitter Sorrow of Soul, Acknowledge and Abandon all that is amiſs in your Wayes, you then have that *Mercy* of *Cleanſed Wayes*. But the Way of Young People is further *Cleanſed*, when they *Practiſe* what is *Good*. It is Expreſſed, in *Act.* 24. 16. *I Exerciſe my ſelf to have always a Conſcience void of Offence towards God and towards Man*. We have *Cleanſed Wayes*, when we are *Conſcientious* in all our Wayes; and when we have nothing *Offenſive*, nothing Provoking, nothing Injurious in them. In ſhort, Young People are to *Forſake* that Way, which the Preacher calls, *The way of their*

their own Heart; and they are to *Follow* that way which the Prophet calls, *The good way, Leading unto Reſt.* It is by doing ſo, that our *way*, is *cleanſed* before the Lord. But now,

III. Which way does the *Word* of God *Operate* for this *cleanſing?*

For Anſwer; *Many ways.* But, *Thus* eſpecially.

Firſt, The *Word* of God, is the GLASS, which gives Young People, to ſee the *Uncleanneſs* of their Wayes. It is ſaid, in *James* 1. 23. *The Hearer of the Word, is like to a man, beholding his Natural Face in a Glaſs.* Young People do often viſit the *Glaſs*; but, Look here, is a moſt Impartial and moſt Heavenly *Glaſs* for you; This *Book* is that *Glaſs.* If you will fairly ſet your ſelves before the *Commandments* in this Book; and Examine your ſelves upon every one of theſe Commandments, *How far have* I *Omitted, what is in this Law required?* Or, *How far have I Committed what is in this Law forbidden?* You'l then ſee the manifold *Uncleanneſs* of your Wayes, in order to the Removal of that *Uncleanneſs.*

Again, The *Word* of God is the RULE, which tells Young People, how to get off the *Uncleanneſs* of their Wayes. This is the *Rule* of proceeding, in that Buſineſs, in *Iſai.* 1. 16. *Waſh ye, Make you clean, put away the Evi*

Evil of your Doings. Young People have a *Rule* here, to ſhow them what is *Clean*, and what is *Unclean*; and a *Rule*, how to *Gain* the former, how to *Shun* the latter. If you will Conſult this *Directory*, and the *Limits*, and the *Touchſtones*, of Chriſtianity, therein *directed*; you'l ſee the *Remedies* of *Uncleanneſs*, as well as the *Oppoſites* of *Uncleanneſs*, and get your Wayes Conformed accordingly.

Furthermore, The *Word* of God, is the SPUR, which moves Young People, to ſeek a Cure for the *Uncleanneſs* of their Wayes. What Incentives unto Holineſs, have we in the Word of our God? *Lord, Thy Word is very Pure, and we would Love it, becauſe it quickens us to be ſo!* The Apoſtle ſays, in 2 Cor. 7. 1. *Dearly Beloved, Having theſe Promiſes, Let us Cleanſe our ſelves.* Thus, Let me ſay, *Beloved Youths*, In this Word, it is *Promiſed*, That if you'l be *Pure in Heart*, you ſhall *See Good*; it is *Promiſed*, That if you'l be *Undefiled in way*, you ſhall be *Bleſſed*; it is *Promiſed*, That if you'l have *Clean Hands* and a *Pure Heart*, you ſhall Receive the *Bleſſing from the Lord, and Righteouſneſs from the God of your Salvation.* But more than ſo; In this Word it is alſo *Threatned*, That if you *Obey Unrighteouſneſs*, there is a Terrible *Indignation and Wrath, Tribulation and Anguiſh*, to be rendred unto *Every Soul* of you. Well then, How ſhall we do any other than

Cleanſe

Cleanſe our Waves, upon the awful Intimations of ſuch a Word!

Moreover, The *Word* of God is the VEHICLE of that *Spirit*, who Waſhes Young People from the *Uncleanneſs* of their Wayes. How or whence is it, that we are any of us Cleanſed from our Sinfulneſs? It is anſwered, in 1 Cor. 6. 11. *Ye are Waſhed by the Spirit of our God.* Now the *Spirit* of God applies Himſelf to the Souls of Young People, in and by this *Word* of His; a Word given by the *Inſpiration of that Spirit.* The Regenerating, the Sanctifying *Spirit* of God, Breathes in His *Word*; the *Word* of this Goſpel, is the *Diſpenſation*, and the *Miniſtration of the Spirit.* Young People, you are in the way of the *Spirit*, when you are ſitting under the *Word* of God: and that's the way for you, to obtain the *Cleanſing* of your *Way.*

Finally, The *Word* of God Exhibits unto Young People, the MEANS whereby they may be *Cleanſed* from the *Uncleanneſs* of their *Wayes.* What is the only *Abſterſive*, whereby our Sinful *Uncleanneſs* may be taken away? We are anſwered in 1 Joh. 1. 7. *The Blood of Jeſus Chriſt, cleanſeth us from all Sin.* Now that Invaluable and Efficacious *Blood*, which is the *Blood of God*, is tendered unto Young People in the *Word* of God. This is the Golden *Veſſel*, wherein there is brought unto you that *Liquor of Everlaſting Life.* The

Blood of our Saviour, is that *Blood whereby we are Sanctify'd*: Well, but when you have the *Word* of God Laid before you, you have a moſt Marvellous, and Gracious profer of this Ineſtimable *Blood*. The voice of this Word unto you is, *Young People, Behold the Blood of a precious Redemer provided for you; Here, you may Enjoy the Benefits of that Glorious Blood; it is a Soul-cleanſing Blood, an Heart ſoftning Blood, a Mind Healing Blood; Conſent that it ſhould be to you ſuch a Blood, and you ſhall Enjoy the Benefits of that Blood.* The Word of God will *Cleanſe* your Wayes, when it procures your Conſent unto the *Cleanſing* Vertue of our Lords BLOOD upon your Souls. But of theſe things we may now paſs unto ſome,

APPLICATION.

I confeſs, that the Hebrew word *Nagnar* ſignifying *A Young Man*, comes from a word that ſignifies, *to caſt off*; and ſome give this Reaſon for it, becauſe *Young men* are too ready to *caſt off*, all the wholſome inſtructions that can be given them. *Young People*, I pray GOD forbid, that you ſhould this Day come under that unhappy Character! Do not *caſt off* the inſtructions which are now to be tendred you; O do it not, leſt you provoke the

Great

Great GOD thereby to *Caſt off* your ſouls, and *caſt off* your Prayers, and make doleful *Caſt-a-ways* of *you*, throughout Eternal Ages. GOD will deal with your *ſouls*, and *prayers*, juſt as you deal with His *Words*; Wherefore, in the Language of *Jotham*, I Addreſs you; Young people, *Hearken to me, that GOD may hearken to you another Day!*

And now firſt, there is to be laid before you;

One Præliminary Leſſon.

And that is this; 'Tis poſſible for *YOUNG* People, to be *GOOD* People. Even a *Young man* may *cleanſe his way*, if he will *will take heed, according to the Word of GOD*; and there are ſome *Young men*, who do *take heed* accordingly. Indeed, Our whole *Hundred & Nineteenth Pſalm* here, is the Language of a *New Creature*; and yet it is commonly conceived that a *Young perſon* was the Writer of it; even that very *David*, who elſewhere could ſay, as in Pſal. 71. 5. *Thou art my Hope, O Lord God, Thou art my truſt from my Youth.* 'Tis to be confeſſed, and as much to be bewailed, that *many*, yea, that *moſt*, Young people, are ſtrangers to real Godlineſs. The Greeks uſe the ſame Name for, *A child*, and A *fool*; truly, 'tis not only a rare thing to ſee a *child*, that is not morally a *fool*; but the ſinful folly of the *young* uſually ſticks by them, and cleaves

to

to them, till they are *Old* in ſin. As there was one poſſeſſed by a *Divel*, concerning whom in Mark 9. 21 *Jeſus asked his father, how long is it ago, ſince this came unto him? and he ſaid, of a child.* So, there are multitudes of Young people poſſeſſed with a *Vice*; about whom, if it may be asked, *How long is it ago ſince they were under the power of this?* it muſt be anſwered, *Of a child!* Oh! how many *Children* are there, *Led captive by Satan at his will!* Nevertheleſs, there are ſome young people, that come under a more laudable Character; we may ſpeak of them, *Thoſe better things which accompany Salvation.* There is an execrable proverb *A young Saint, and an old Divel*; but *Eraſmus* well ſaies, *That the Divel invented that Proverb*, I am ſure the *Proverb*, is none of *Solomons*, who ſaies, in Pro. 22. 6. *Train up a Child in the way he ſhould go, and when he is old, he will not depart from it.* There have been *Young Hypocrites*, that have made *Old Devils*; there have been *young Sinners*, that have made *Old Divels*; but *Young Saints* will make *Old Angels*; and, bleſſed be God, there are ſuch *Young Saints* in the World. There are young *Joſephs*, who, tho' they want not for *courage*, yet they *durſt* not *ſin againſt God.* There are Young *Moſes's*, who prefer *Affliction with the People of God*, before the Momentany *pleaſures of ſin.* There are Young *Samuels*, who wait upon

upon God in his *Houſe* for his *Word*, while their Childhood is yet ſcarce expired. There are Young *Solomons*, who Chooſe *Wiſdom* in the *Fear of God*, before all the Riches, the Honours, the Delights of *this Life*. There are Young *Abijahs*, who even in their *Infancy* have many *Good Frames towards the Lord God of Iſrael*. There are Young *Obadiah's*, who not only *Fear the Lord greatly*, but alſo do it, *From their Youth*. There are Young *Joſiah's*, who *while they are yet young, do ſeek after GOD*. There are Young *Jeremiah's*, who are *Sanctify'd* unto the Service of God, and *Repleniſhed* with the Spirit of God, even in their Tender Years. There are Young *Daniels*, who will by no means be perſwaded unto any thing, whereby they may be *polluted*. There are Young *Baptiſts*, full of the *Holy Ghoſt*, even while they are yet in their School-Boyes Cloaths. There are Young *Johns*, who overflow with the *Love* of God, and are *Beloved Diſciples*. And there are Young *Timothies*, who by the *Knowledge* of the *Scriptures*, are Betimes *Made wiſe unto Salvation*. *Young People*, To beſpeak, and procure *your* becoming *ſuch* Young People, is my Errand unto *You* this Day. And now, having thus taken it for granted, That you *may* become ſuch, that which Remains is, a fervent,

Exhorta-

EXHORTATION,

Recommending of RELIGION unto the *Riſing Generation. Religion,* (if you derive it, *a Re-Eligendo*) is but a *Chooſing over again.* When it is ſaid, in Eccl. 12. 1. *Remember thy Creator in the Days of thy Youth,* in the Original there is that Emphaſis, *Do it in the Dayes of thy Choice.* Truly Sirs, The Dayes of your *Youth,* are the Days of your *Choice*; and in theſe Days you make that *Choice,* whereon depends your Everlaſting Bleſſedneſs or Miſery. During all the doleful Days of your *Unregeneracy* hitherto, you had made a Bad *Choice*: You have not Choſen, like Young *Moſes,* the Condition of the *People of God*: You have not Choſen, like Young *Mary,* the *Good part that cannot be taken away*: You have Choſen like them that have *Loved Death,* by your Chooſing to *Wrong your own Souls,* in *Sinning* againſt the Lord Jeſus Chriſt. But, Oh! that you would by *Religion* immediately mend your *Choice*; and make ſuch a *Choice,* as you may Joyfully ſtand by, throughout Eternal Ages! Chooſe God for your *Portion,* Chooſe Chriſt for your *Saviour,* Choſe Heaven for your *Inheritance*; and therefore Chooſe *Religion* for the whole Conduct of your Lives. There are ſome have made, not *Reaſon,* but *Religion,* the

Eſſential

Essential Difference between a *Man* and *Beast*. This I am sure of, There is all the *Reason* in the world, that as soon as ever you are come to the use of *Reason*, you should Employ it in the Exercises of *Religion*; and until you come to *This*, You are even, *worse then the Beasts that Perish*.

Now the *Religion*, to be recommended unto the *choice* of our young people, is, you see, under a Three-fold Notion to be set before them; a Good WAY, a Good WORD, and a Good HEED: wherefore, *Come, ye Children, hearken unto me, and I will teach you the Fear of the Lord.*

I. A GOOD WAY, is the first thing, that our Young People, must have Recommended unto them. See to it, Young People, that your *Way* be *Rectify'd*, and by being Rectify'd, be *Purify'd*, according to the Orders of your God. Young men, you Stand, as the Poets report of young *Hercules*, after a sort, *In Divio*, having the prospect of *Two Wayes* before you; there is a *Vertuous VVay* on the *Right-Hand*, and a *Vicious VVay* on the *Left-Hand*; whereto you are sollicited. O take the *Better* of these *VVayes*; whereof indeed there is but *One Good*; and Know, that your Standing at the *Right-Hand* or the *Left-Hand* of the Lord Jesus Christ, in the Dreadful Day of His Appearing depends on your

your taking of this *Way*. But, What *Way*? O let it not be said of you, *The Way of peace they have not known*, and, *They have Set themselves in a Way that is not good*. But let your *Way* be, *The Narrow Way, that Leadeth unto Life*. Let not your *way* be that which is called in *Eph* 2.2, 3. *A Walk, according to the course of this World, according to the Prince of the Power of the Air, and in the Lusts of the Flesh*. O may the good God keep you out of the *way*, to which the *World*, the *Devil*, and the *Flesh* invite you; Let not your *way* be, *The way which wicked men have trodden*: but, instead of that, let your *way* be that which is called in Prov. 2. 20. *The way of Good men*. O that this might once be the *way of Young men*.

There is the *Way* of *Repenting*; let *that* be yours; and be you continually crying to GOD for *power* against your sins, as well as for the *pardon* of them all.

There is the *Way* of *Believing*; let *that* be yours; and be you continually *Looking* unto the Lord Jesus Christ, for the supply of your Souls with all *Grace* from his All-sufficient *Fulness*.

The *way* of the *New-Covenant*, and of Resigning yourselves up unto the Most High, to be, *for Him, and not for another*, according unto that *Covenant*, let this be your *way*: that so when you come to the *End* of your *way*,

you may joyfully hear the GOD of Heaven saying, as in, Ezek. 16. 60. *I will remember my Covenant with thee, in the days of thy youth.* This is the *Good old way* to Everlasting *Rest*: *Young man*, take this *old way*; never balk any part or ſtep of this *way*; take, and keep, and hold, and never be guilty of ſuch *great folly*, as to leave, this *way of underſtanding*. But then,

II. A GOOD WORD, is the next thing that our Young People muſt have Recommended unto them. See to it, Young People, that you Study the *Word* of God; and, *Search the Scriptures*, like buſy *Miners*, purſuing the ineſtimable Treaſures in them. Let none of us deſpiſe or neglect our Larger *Bible*, when *David* that had but a little Moyety of the Bible, cry'd out, *O 'tis more deſirable than much fine Gold, and ſweeter than the Honey comb.* Give a due entertainment unto this invaluable *Word* of God. But how? I ſay, Entertain the *Word* of God *Awfully*. So did they in 1 Theſſ. 2. 13. *Ye received it, not as the Word of men, but as it is in truth, the Word of God*, Realize the *voice* of the Omnipotent God, in every line of this *Word*. Suppoſe that the Great God ſhould with Rapid Peals of Thunder in the Sky over your Heads, articulately ſay, *Young man, I have given thee thy Life, now give me thy Heart, and ſeek thou my face, that thy Soul may Live*: Would it nothing affect you? Why you

you may *truly* ſuppoſe, That the terrible *Voice* of God, as diſtinctly thus calls upon you in the Thunder Claps of his *Word*. Suppoſe it, and ſay, *Lord, my heart ſtands in Aw of this Word!* Again, Entertain the *Word* of God *Frequently*. This was enjoined, in Deut 6. 7. *Thou ſhalt talk thereof, when thou ſitteſt in thine Houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up.* This *Word* falls like the *Manna* about you every day; and you ſhould every day gather a *Portion* of this *Manna*. Ordinarily count the *Day loſt*, or that you have had but a Dark and a Black day of it, wherein you have not had ſomething of this *Word* laid before you; let this Word be the *Young* mans, as 'tis the *Good* mans, aſſiduous *Meditation*! Once more, Entertain the *Word* of GOD *Profitably*. Let the *Word* be *mixed* with ſuch things in you, as may conduce to your *profiting* by this Word; and eſpecially, let unceaſing *Prayer*, accompany it. What ſaid the Pſalmiſt? in Pſal. 27. 8. *When thou ſaidſt, ſeek ye my Face, my heart anſwered, thy Face, Lord, I will ſeek.* Even ſo, when God *ſpeaks* to us, let us then *ſeek* to him. I have known a very *Young* perſon, who in hearing a Sermon ſometimes, has not permitted one *Text*, or one *Head*, in all the Sermon paſs him, without a pertinent *Ejaculation* thereupon. Thus, When

we hear a *Sin* rebuked in the Word of God, follow it with a Prayer, *Lord, ſave me from that ſin.* When we hear a *Grace* propoſed in the Word of God, follow it with a prayer, *Lord, fill me with that Grace.* When any thing is *Promiſed* in that Word, Pray, and Wiſh, *Lord, let this be my Heritage, and the rejoycing of my heart.* And when any thing *Threatned*, then Wiſh, *Lord, let not thoſe Judgments come upon me.* There was one of but *Eight* years old, that could ſay all the New-Teſtament by Heart: but it may be that thy Leaky Heart, like a *Sieve*, do's *let ſlip* the Word of God, which is poured thereinto; nevertheleſs, if the Word paſſing thro' thy Heart, excite ſuch *Prayers* and *Wiſhes*, in it, a marvellous *Purification* of *Soul*, will be thereby Attained. And then,

III. A GOOD HEED is therefore, Laſtly, to be Urged upon the Young People before the Lord this Day. You are to *Take Heed*; and you ſhall be told, Of *What*?

Firſt, *Young People*, TAKE HEED, Leſt by *Forgetting* of your SOULS you Starve them, you Slay them, you Ruine them. The Youngeſt of you all, have a Precious, and an Immortal *Soul* within you; a *Soul*, by its Fall from God, plunged into ſuch an Univerſal *Wretchedneſs*, as would amaze you, if

If one part of it, were not your being *Stark Dead* in it; a *Soul*, that cannot be Saved from that *Wretchedneſs*, by a Leſs *Ranſome* than the *Blood* and *Life* of *God* Himſelf; a *Soul*, which is to Stand like a Rock in the Sea of an *Eternity*, either *Comfortable*, or *Miſerable*, according to your Youthful *Preparations* for that Eternity. But, oh! what have you hitherto done, for the Welfare of this Never-Dying *Soul*? I ſay, *Take Heed*, Leſt you fall into that moſt woful Diſaſter, in Math. 16. 26. *What is a man profited, if he Gain the whole World, and Looſe his own Soul?* I hope, You Study to get into ſome honeſt *Way of Living*; You Labour to get *Afore-hand* in the World; You Deſire to be Seated in a *Family*, with all the Conveniencies of a Credible *Family* about you; and you, *Do well*. But, O *Take Heed*, that all this while, you don't *Neglect* your Invaluable SOULS, and that *Great Salvation*, which is altogether neceſſary for your Souls. 'Tis reported, That when *Herod* Butchered a *Son* of his own, among the Children which he Murdered at *Bethlehem*, the Roman Emperour ſaid upon it, *It were better to be* Herods *Swine*, *than* Herods *Son*. Truly ſo, It may be ſaid of many a *Young Man*, That *Young man* will do more for his *Carcaſe*, yea, he will do more for his *Horſe*, or for his *Dog*, than he will do for his own *Soul*. But,

in

in the Name of God; Is this to Act Reasonably? *Take Heed*, I say, *Take Heed*, Lest that SOUL of yours, have cause to complain, *A Goodly Price am I Valued at of them!* You set such a *Price* upon a *Body*, which the Worms are a few Dayes hence to Feed upon, that you have spent many a weary *Year*, for the Feeding, the Cloathing, the Pleasing of it. But in the mean time, will you Begrutch a Serious *Hour*, to be now and then Laid out in *Working out the Salvation* of a SOUL, that shall Endure, till the very Heavens be no more? *A Goodly Price*, Young People, *A Goodly Price, for such a Soul!* Oh! Methinks I overhear that poor SOUL, making this Loud Cry, in its Owners Ears; *Have Pitty on me*, Wretch, *Have pitty on me! Art thou careful of every thing else, but of MEE? O Do something to Rescue me out of the Terrible Damnation whereinto thy Wickedness has Hurled me; Do something that I mayn't be Left without God, without Christ, without Hope, as I have been hitherto.* I again say, *Take Heed*, Lest a Slighted SOUL, become an Eternal *Cast-away!*

Secondly, TAKE HEED, Lest your *Company* prove your *Confusion. Frigidus (O Juvenes fugite hinc) Latet Anguis in Herba.* Oh! That our Young People, who are generally by Nature *Sociable*, would be sensible of the Concernment that Lies upon them, to be wonderfully

wonderfully careful concerning their *Society*! I am to tell you, That your *Society*, will be perhaps the firſt *Mark* of your Converſion unto God. You will no ſooner begin to be in Earneſt about your Everlaſting Intereſts, but it will be ſeen, by your Abandoning that Wild, Mad, Frolickſome *Company*, which has it may be heretofore *Enchanted* you. But I am alſo to tell you, That your *Society* is like to be the worſt *Lane* of your Converſion. What is it that hinders you from that Sober, Serious, *Thinking* Diſpoſition of Spirit, which might probably bring matters to that paſs with you, *He Thinks and he Turns*! It is the Entanglement of Evil *Company*, that keeps the moſt of you, in the *Snares of Death*. I ſay then, *Take Heed*, Young Man, *Take Heed*, Leſt you go to *Hell* with and for your *Company*; ſuch *Company*, as I aſſure you, will but Enflame that HELL, till it be *Seventimes Hotter*, than it Would have been without ſuch woful *Company*! Hear, that Loud Call of Heaven *Depart from the Tents of theſe wicked ones, Leſt you periſh in all their ſins*. How often have you been Warned, That your *Society* is for your *Eternity*! Say then; Would you be willing, throughout the Days of Eternity to be Lodg'd among theſe Lewd *Youths*, *Who* never had one Savoury Word in their mouths, *Who* Scoff at all that has any Savour of Devotion, *Who* do

all

all they can to decoy one another into the Courſes of Gaming, Drinking, and Abominable Filthineſs? Doubtleſs, 'Twill be your moſt *Lively Cry* to God in a *Dying Hour*; *Lord, Gather not my Soul with ſuch Sinners!* And, I believe, if ſome of thoſe wicked Companions, might come into your Chambers, when you are Lying on your Death-beds, the ſight of them would ſmite your Soſls with more Horror, than if all the Ugly *Toads* of *Egypt* were Crawling then about you. How often have I heard the Doleful Groans of Young People, when the *Dimneſs* of the *Anguiſh* of Death has been upon them, and when their quivering Souls have ſet upon their Pale and Cold Lips, ready to be Gone *for ever*, alas, they knew not, *Whither*! then Crying out, O *my vain Company, it has undone me! my Sitting with vain perſons, has been the Damnation of my Soul*! But, Young Man, Why do you not withdraw your ſelf preſently then from ſuch Loathſome *Sinners*? We find, that when our Lord was going to be *Crucify'd*, in Mark 14. 51, 52. *There followed Him a certain Young Man, and the Young Men Laid hold on him; and he Fled from them Naked.* Young People, If you are *Following* the Lord Jeſus Chriſt, in the practices of Chriſtianity, there are other *Young Ones*, that will go to *Lay hold* on you, and

and oblige you to Accompany them in offering all manner of Indignities unto the Lord Jesus Christ; Yea, those Impieties, wich do *Crucify the Son of God afresh*: But, *Fly* from them; *Fly*, whatever it cost you. Instead of *Them*, why should you not Associate your selves, with such *Young* People, as have their Pious *meetings*, every Week, to seek the Face, and Sing the Praise, and Repeat the word, of God, and *Edify one another?* Blessed be God, that we have so many such *meetings* among us! Tis an Extreme Sleepiness in our Churches abroad in the Country, that they no more Consult their own Hopeful Growth, by encouraging their Young People, to such *Preparations* for further Communion among the People of God. Such *Praying meetings* of Young People, I am sure, will turn to better Account, than those *Husking meetings*, whereat so many of our young People in the Country do debauch themselves; better I say, than *those* whereat the Young People, instead of answering the demands of God for *Green Ears of Corn* to be brought Him in our *Early Piety*, do make the pulling of *Ripe Ears of Corn*, an occasion of all the Lewdnesses in the World. But oh! Let none of our Young Folks, ever disregard that Oracle of *Wisdom*, *He that walketh with the Wise shall be wise, but a Companion of Fools shall be destroyed.*

Thirdly, TAKE HEED, Leſt your *Delaying* prove your *Damnation*. There is nothing more frequently or more dreadfully Threatens the Deſtruction of Young People, than their *Delay* of their *Duty*. They will not poſitively ſay, *We will not hearken to the Word of God*, but they ſay, *We will hereafter Hearken*: Like unhappy Φήλιξ in Act. 24. 25. they talk of, *A more convenient Seaſon*. But *When*? I beſeech you, Vain Youths, *when* will that *More Convenient Seaſon*, come? O do not ſay like them of old, in Hag. 1. 2. *The TIME is not yet Come*. *Take Heed*, Leſt by a by a Dream of, *Hereafter*, you utterly Loſe the opportunity of making your *Peace* with God, and throw your ſelves beyond the reach of *Mercy*. Let *This* awaken you, That if you are not now in your *Youth* brought home unto God, it is probable that you never will be ſo at all: for the moſt of Them that are brought Home unto God, are ſo before their *Youth* is altogether out. But let me more particularly Admoniſh you, That you will *Forfeit* your *Whole* Opportunity, of Getting into the Lord Jeſus Chriſt, if you *Neglect* the taking of your *Preſent* Opportunity, after plain Warnings that have adviſed you to take it; if after you have been moſt fairly and fully Forewarned of the Danger in *Delayes*, you will ſtill *Delay* to Turn unto God, upon a preſumption of your having

Time

Time and *Strength* to Turn at your own Diſpoſe, 'tis to be *Look'd* for, that the Righteous God will in His *Wrath Swear againſt you*, That you ſhall never *Know the Things* of your *Peace*; that you ſhall never be *Purged from your Filthineſs*; that you ſhall never *Enter into* His *Reſt*. You have been told, *Youth is Vanity*; and its paſſing ſo ſoon, ſo faſt away, is one thing that makes it *Vanity*. But, O *Take Heed*, Leſt by Sweeling away your *Youth* in the *Vanities* of this World, you ſo offend the *Spirit* of Grace, that He *Leave* you in a *Graceleſs* Condition all your Dayes. If you *Grieve* that *Spirit*, you do but throw your ſelves into Interminable *Griefs*; If you *Vex* that *Spirit*, you do but procure Everlaſting *Vexations* for your ſelves; If you *Quench* that *Spirit*, you will but throw your ſelves into the *Fire*, that *never ſhall be Quenched*. All this you do, by *Delaying* to do what is incumbent on you, in order to the Good Settlement of your Eternal Concerns. Wherefore, *Take Heed* of this Folly; and be able to ſay, *Lord*, I *made Haſt*, *and I did not Delay to keep thy Commandments!*

THIS is that RELIGION, which we have Recommended unto the *Riſing Generation*; and now we muſt bring this matter to ſome iſſue, before we part. Say, my *Young People*, will you now *Comply*, or will you ſtill *Delay*?

If you would now COMPLY, and with Conquered Souls Reply, *The Lord ſhall be my*

Father, and the Guide of my Youth; my Saviour, and the Love, the Hope, the Joy of my Soul! Then we would leave *Preaching* to you; we would talk to *Praising* of God for you. Yea, there is a very *Charming* thing that I am now to utter; I am now demanding the *Consent* of your Souls, unto the United *Proposals* of RELIGION; and the *Angels* of God, with the *God* of Angels, are this Afternoon observing whether you give an Hearty *Consent* unto those Proposals. If you do it, the Glad Report of the *Change* now wrought upon you, will immediately be Spread through the Heavenly Regions, and the Celestial CITY of GOD, will be All Joyfully *Moved* at the *Report*. All HEAVEN will quickly Ring with it, *That such a Young Person is received into the Favour of the Eternal King, and into an Union with the Lord of Glory!* And all the Three Persons of the Undivided and Adorable TRINITY, With the Myriads of Bright Spirits, that are about his Throne, will Rejoice over the Poor Youth, *which was Lost, but is Found, which was Dead, but is Alive.* Hard-Hearted Youth, how canst thou Resist a *Charm* so very powerful? Do not envy unto Heaven, the Satisfaction of seeing the *Youngest Creature* here made an Happy Creature! Do not hinder the Lord of Heaven from laying of thee, in that *Bosome*, where

there

there once lay the *Youngest of his Disciples*: if when Jesus beheld a Civil, Moral, Well Disposed Young Man, *He loved him*, what will He do, think you, when he beholds, a Truly *Religious Young man*? O be perswaded now to make *Joy in Heaven* this Afternoon, lest God Almighty Smite thee with Never-ending *Sorrow in Hell* another Day, for thy being such a *Child of Unperswadeableness*!

But it is to be feared, that there are Obstinate Souls, who will still DELAY, to *Cleanse their ways, by taking heed, according to the Word of God*: and as for these, there are some further pains to be taken for the Reclaiming of them.

As for *You* that are OLD PEOPLE, God forbid, that you should procastinate in *Religion*, whoever others do so procrastinate. You that are most unquestionably very near to your Everlasting *Estate*, had need get quickly beyond *Peradventures* about that Estate; and make sure, that your *Future* [and yet so *Nigh*, that it is hardly to be called *Future*!] Estate, may be, *That which remains for the People of God*. I say, *Father*, make haste; and tho' with *One Foot in the Grave*, yet *Run*, to and in, the *Way* of Gods *Commandments*. Art thou, a *Sinner half an hundred Years Old*! Oh, Tarry not *One hour* longer so much under the

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Formidable *Curse* of God, but give thy self up to God in Christ *This hour* with hearty Lamentations over all the former Errors of thy Life. It has been sometimes enquired, *Quis Miserrimus!* Or, *who is the miserableſt man in the World!* And it has been Answered, *Senex Egenus*, or, A *Needy Old Man.* But I'll tel you who is a far more miſerable man; A Godleſs *Old man*, a Chriſtleſs *Old man*, an *Old man* unacquainted with the comforts of true *Religion.* If there be One ſuch *Old man* within Hearing here, I would ſay *This* to him; *Friend*, It is not yet altogether *Too Late* for you to embrace the *Tenders* of the *New Teſtament.* Altho' that *Old Age* has *Ploughed* its *Furrowes* in your Face, it is not yet altogether *Too Late* for you to be *Ploughing* up the *Fallow ground of your Hearts*, by true *Repentance.*

But yet I muſt ſay *This* alſo; That it will quickly be *Too Late.* Wherefore, make Haſt, *Old man*, make Haſt, in thy *Cleanſing of thy ways.* We read, in *Luc.* 4. 40. *when the Sun was Setting, all they that had any ſick with diverſe Diſeaſes, brought them unto Jeſus Chriſt; and He Laid His Hands on every one of them, and Healed them.* Truly, Tho' thou a't juſt come To thy *Sun-Set*, yet thou mayſt be welcome unto the Lord Jeſus Chriſt, with all thy Spiritual maladies; Repair to him, as the *Prophet*, the *Prieſt*, the *King*, of thy Soul;

and

and that *Sun of Righteousneſs* will yet ariſe unto thee, with *Healing in His wings*. But if thou ſtay till it be *Paſt* thy *Sunſet*, there will then be no *Remedy* nor *Eſcaping* for thee; thou wilt then unavoidably Periſh in *Outer Darkneſs* for evermore.

But with *you*, that are YOUNG PEOPLE, it is, that I am this Day concerned; I may not allow my Self to wear the Character of the *Idol-ſhepherd*, in *Zech.* 1. 11 16. *He ſhall not ſeek the young one*: but I pray, let a *young man* ſay as one of the *Ancients*, in many Sermons would, *Ad vos mihi ſermo O Juvenes!* or, *Tis to you, Young Folks, that my Sermon is now directed.* As we read, Of a *Young man, a Prophet*, who in 2 King. 9, 5. ſaid, *I have an Errand unto thee*: *And* Jehu *ſaid, Unto which of all us? And he ſaid, unto thee, O Captain.* So it it be asked, unto whom I have an *Errand* from the Great God this Day, I muſt ſay, *'Tis to thee, O Young man*! And my Buſineſs with you is, to Convince you, That you ought *Immediately* to ſet upon the practice of that *Religion*, wherein *You ſhall Cleanſe your Ways, by Taking Heed according to the Word of God.* Wherefore, *Come, Young men, Let us Reaſon together*; Hear my Demands, in the Name of the God that made you.

Queſt. I. Are not Gods COMMANDMENTS, Gods *Promiſes*, Gods *Threatnings*, particularly,

particularly directed unto YOU, *Young People*, to Engage YOU in Gods *Religion*? We read in 2 Joh. 4. of, *Children walking in Truth, as we have Received a Commandment from the Father.* God our *Father* has given a *Commandment* unto Us, Young Folks, to approve our ſelves His *Children*, by *Walking in Truth*, or, as His *Truth* directs. 'Tis the Commandment of God, *Caſt away from you all your Tranſgreſſions*; but is it any where ſaid, Let none but *Old People* Ceaſe Tranſgreſſing? 'Tis the Commandment of God, *Let the Wicked forſake his way, Returning to the Lord*; but was it ever ſaid, Let none but *Old People* Return from Wickedneſs? Never did you yet find any ſuch Clauſe in all the *Edicts* of Heaven; but the Thing intended by the God of Heaven is, *Let all people do ſo!* So then, you *Young* People, are to do it. It is the *Commandment* of God, That *All men ſhould Repent*; and it is His *Commandment*, That We *ſhould all Believe on the Name of* His Son *Jeſus Chriſt*. And what? Have you not ſo much *Grammar* in you, as to know, that the *Imperative Mood* has no *Future Tenſe*? It is not for the *Time Future*, but the *Time Preſent*, that you are thus *Commanded*.

Briefly, There is a *Debt* of Obedience, which *You*, Young Folks, Owe to the Almighty God. Well, ſuppoſe *No Day* had been Expreſſed in the *Bill* for this Debt. Why, Then *Preſent*

payment

Payment is to be Demanded. And now, as an *Officer*, of the Great God, this Day I make this *Demand*. Souls, You *Owe* to the Glorious God, all the Glory that by Loving Him, Seeking Him, Serving Him, and Giving your whole *Selves* unto Him, you can render Him. Don't put me to *prove* the Debt; You dare not but *Own* it all. I ſay then, *Pay* it out of hand, *Pay* it without any more ado; *Let* your God Now, *preſently* have thoſe *Good Things which he Requires of you.* But now I do again Think of it, There is a *Day* Expreſſed, for your Obedience unto God; and I am to tell you, my Young Folks, that it is, THIS VERY DAY. As *David* ſaid Long ago, *To Day, O that you would hear the Voice of God!* And *Paul* ſaid again Long after him, *To Day, O that you would hear the Voice of God!* Thus, *In* Every Age, The ſame Thing ſtill is to be ſaid; and it is to be ſaid alſo *To* every Age; What is to be done in Obedience unto the Voice of God, muſt be done, TO DAY. And therefore you have ſo many a, NOW, in the *Commandments* of God. His Voice is, in Jer. 25. 23. *Turn ye* NOW *every one from his Evil Way.* Hs Voice is in Joſh. 24. 14. NOW *Fear the Lord, and and Serve Him in Sincerity.* 'Tis His Voice, in 2 Cor. 6. 2. *Behold,* NOW *is the Accepted Time*; *Behold,* NOW *is the Day*

of Salvation. Agreeably whereunto, is the Speech of the Jewish Rabbins, *Gnabar Zeman, Gnabar Corban*; the *offering* is past, if the *season* be past, Well, But who is to Regard this NOW? Are they none but *Old* People, that should NOW be concerned about the Welfare of their Souls? Nay, Let *Young* People Hear; 'Tis Expressed, in Eccl. 12. 1. *Remember* NOW *thy Creator in the Dayes of thy Youth.* And agreeable hereunto, are those Calls in Psal. 148. 12, 13. *Both Young men and Maidens, Old men and Children; Let them Praise the Name of the Lord.* Plainly then, There is not so much as one Reasoning *Babe* among you to be Excused from the Work of *Praising the Lord*; How? But by a *Well-Ordered Conversation.* Tho' our God Loves not that any should be *Babes in Religion*, yet He Loves well to have *Religion in Babes.* In fine, The King of Heaven will have *Young men*, to stand before Him, and I am to do the part of a *Press Master*, for that Great King this Day. *Young People*, You are to *List* your selves under the *Banners* of the Lord Jesus Christ; and being so Listed, you are to *Fight the Good Fight*, by a perpetual *Religion*, Opposing all the Enemies of His Kingdom. THIS is the Service, whereto I do now *Press* you this Day in the Name of the Eternal MAJESTY. Shall I show you the Glorious *Pay*, that you are to Receive, if you *Obey*?

'Tis

'Tis Contained in the *Promiſes* of God. Read that *Promiſe*, in Prov. 8. 17. *They that Seek Me Early ſhall find Me*; and ſay, what think you about *Finding* the Lord Jeſus Chriſt, That *Pearl of Great Price*. 'Tis here promiſed under the Hand and Seal of Heaven, That if Young people will come to *Walk uprightly*, they ſhall have *Grace* and *Glory*, and no *Good Thing* ſhall be *Withheld* from them. *Young people*, What are you for? Are you for *Pleaſures*? Become Vertuous, and you have a *Promiſe* of *Pleaſures at Gods Right-Hand for ever more*. Are you for *Profits*? Become Vertuous, and you have a *Promiſe* of *Durable Riches with Righteouſneſs*. Are you for *Honours*? Eſpouſe vertue, and you have a *Promiſe* of a *Crown*, a *Throne*, an Eternal *Kingdom*. Well, but on the other ſide, I am alſo to ſet before you the *Death*, which is to be inflicted on you, if you *Refuſe*. 'Tis Deſcribed in the *Threatnings* of God. Read that *Threatning* in Iſa. 9. 17. *The Lord ſhall have no Joy in their Young men, for every one is an Evil Doer*; and then Think, What will come upon you, if you continue in your *Evil Doings*. 'Tis *Threatned*, That if *Young people*, as well as others, do *Sin* againſt God, their *Souls* are to Dy for their *Sins*: Oh! but, *The Death of a Soul*, What a Formidable Thing is That! It is the *Threatning* of Heaven, *That the Wicked ſhall be Turned into Hell, and all the Nations that Forget*

God. But what? Are there no *Wicked* Ones, but ſuch as have *Gray Hairs* upon them, that fall within the reach of this Commination? Yea, There are *Small Chips* as well as *Great Logs*, Burning in the Fire of *Hell*. It is the *Threatning* of Heaven, *That the Wrath of God ſhall be Revealed from Heaven, againſt all Ungodlineſs, and Unrighteouſneſs of men.* But What? Shall only *Aged men*, if they be *Ungodly* and *Unrighteous*, fall under the *Wrath* of God? Nay, the Leaſt of you all, do Ly open to, not the Leaſt of that *Wrath*. Oh! Lay the *Threatning* of the Almighty, before your Eyes; and, I pray, Don't count the *Darts* of God, but *Stubble*, don't *Laugh* at the *Shaking* of His dreadful *Spear*. What ſhall I ſay more? *David* when there was a *Great Work* to be done for God, by his *Young Son*, thought it no Excuſe for him to ſay, *My Son is Young and Tender*. Thus, Be any of you never ſo *Young and Tender*, yet I am to tell you, that you have a *Great Work*, for God, for Chriſt, for your own Souls, and for the Temple, incumbent on you; *Oh!* Be *up, and be Doing*, My Son, *and the Lord be with thee.* Don't ſlight the *Commands* of that God, at whoſe Voice, *the Pillars of Heaven Tremble*; and who can with hot Thunder Bolts Revenge thy Diſobedience!

Queſt. *II.* Can you not ſee that NECESSITY in *Religion*, which may fully and fairly

fairly take off every *Objection* againſt it? There are I know not what, *Objections*, which *Young People* often have, againſt the *Fear* of God. But how eaſily anſwered! Sometimes 'tis objected, *If we be Religious we ſhall be derided.* But, by whom, I pray? *Derided* by none but a Crue of ſilly *Fools*, whoſe *Praiſe*, I hope, do's not Countervail with you, the *Praiſe of God*! By none but Wretches Acted ſo much by the *Devil*, that it is an *Honour* to be Reproached among them; I am ſure, that the Apoſtles of Our Lord, once Reckoned *ſo*. As for all ſuch as are not in *Madneſs*, gone to the fartheſt Elevation; they do all Eſteem you the *Better*, for thoſe things, for which theſe *Bats* deride you. As the King of *Iſrael* upon the Archivements of Young *David*, asked, *Whoſe Son is this Youth?* So will every true *Iſraelite*, with great reſpect, be ſaying of you, *What a Worthy Youth is this?* And is it not better to have it ſaid, *There goes a Godly, Honeſt, Uſeful Young Man*, than to have it ſaid, *There goes a Young Bully, as full of the Devil as ever he can hold?* Ay, and I ſay this further; Let thoſe People *Scoff*: but, *Let him Laugh, that Wins.* They *Now* Ridicule you, for your *Conſcientiouſneſs*; they *Mock* at your *Sabbaths*, your *Meetings*, your *Cautions.* Well, Wretches, *Mock on!* But ſee you not, *Their Day a Coming?* I aſſure you,

The

The Day is juſt at Hand, when theſe *Mockers* will be Trembling under the Laſt Arreſt of *Death* upon them; and, *Then!* When they ſee GOD Frowning on them, Hell Gaping for them, and a Legion of *Devils* juſt going to Drag them away into their Eternal *Priſon*; How *Then!* Why, *Then*, will theſe Wofful Creatures Gnaſh their Dying Teeth, with Changing Wiſhes, *O that I had Lived like thoſe Young People, which I once Flouted at! O that I had been one among thoſe Young People, which I ſpent my ſcoffs upon! O if I might now go back from the Pit, I would make thoſe Young Men ſee that I Honour them, and that I Deſpiſe, all that are not like to thoſe.* This as to *That*.

Again, 'Tis Objected ſometimes. *'Tis very Difficult for to be Religious*--- 'Tis True; But will not the *Wages* abundantly make amends for all the *Difficulty*? You *Run*, but it is for a *Prize*; You *Fight*, but it is for a *Crown*; You are to *Work* hard; yea, but it is your *Salvation*, which you are all this while *working out*. Beſides, we ſay, *To the willing all things are Eaſy*. Make a *Tryal*! And Let *Me* Undergo all your Indignation, if upon the *Trial*, you don't find your *Devotions* more facil and more pleaſant Things, than thoſe *Drudgeries* of the Devil, whereby you are daily Damning of your own Souls. *Young People*,

'Tis

'Tis a moſt lamentable Paradox; That many of you are at more pains to procure for your Souls a Lodging among the *Dragons*, of the Pit below, than you are to make ſure of your Everlaſting Weal; Yea, That half the pains which many of you take in the *Debauching* and the *Deſtroying* of your Souls, better placed, were enough to *Lay Hold on Eternal Life*. It is ſaid of ſome, *They Weary themſelves to commit Iniquity*. Even ſo, Deal Honeſtly, Young Man, and ſay; Have you not been more *Weary* in many of your *Wandrings* from God, than ever God required you to be in the ſevereſt *Mortifications* of *Holy Living*? Let our Young people then ſay no more of That!

But in Fine; Let the *Objection* againſt *Religion* be what it will, there is *This one thing to extinguiſh it*; and that is, that this is, as Our Lord Speaks in Luc. 10 42. *The One thing Needful*. As *Paul* ſaid about the *Preaching of Religion*, So let me ſay, about the *practice* of it, *Neceſſity is laid upon you, and woe unto you, if you do it not*. We ſay, *De Neceſſariis non eſt deliberandum*; when a thing *muſt be done*, there is no room for *Deliberation* whether it *ſhall be done*. Come then, my Young people; I muſt allow you no Longer Time to *Deliberate* upon this Point, whether you *ſhall* entertain the *Fear of God*, or no; for you muſt, I again ſay, you *muſt*; and I am aſhamed that

that you ſhould put me upon uſing the leaſt *Argument* about it. *Hear* the *Dilemma*; 'tis that, in, Ezek: 18. 30. 31. *Turn, and ſo Iniquity ſhall not be your Ruine; make you a New Heart, and a New Spirit; for why will you Dy.* Is this then, a matter of *Diſputation* with you, whether you ſhould Court your own *Death* and *Ruin!* Fearful Infatuation! Suppoſe a *Law ſuit* Commenced againſt thine *Eſtate*, wherein the *Plantiff* will certainly be too hard for thee; Wouldeſt thou not, *Agree quickly with thine Adverſary!* Young man, Thy *Title* to Heaven Lies obnoxious; there *muſt be* ſomething done *Quickly* for the ſettling of it. Suppoſe a Dangerous *Wound* made upon thy thy *Body*, wouldeſt thou let it alone, till an Irretriveable *Gangrene* ſhould overſpread it! Why, thy *Soul*, That has bloody *Wounds*, and *Bruiſes*, and *Ulcers* upon it; it is Non-ſence to Diſpute, *Shall I ſeek a Cure of theſe wounds?* it *muſt be* done immediatly, ſuppoſe thy *Houſe* were on *Fire* over thy Head, wouldeſt thou ſecurely drowſe and ſay, *When I have taken t'other Nap, I'l ſee to the putting of it out!* Why, thy *Soul* is in a plight, which has the *Fires*, of the Divine Diſpleaſure Enkindled thereupon: tis Phrenzy to Diſpute whether they ſhould be ſtopt or no; care *muſt be* taken immediately to prevent the proceeding of thoſe Direful Flames. Methinks, The very Inſtinct of Nature

Nature puts more *ſenſe* into the very *Brute Creatures*, than there is in our *Young People* who dare continue in a ſtate of *Nature*! There are of *them* that will Shoot into their Furrows upon the *Firſt Sight* of the Dog. Young man, the *Bandogs* of Hell are ſenſibly purſuing of thee; and wilt thou not *immediately* then Fly into the *Rock that is Higher than thee*? There are of *them*, that will upon the firſt *Approach*, or even the *Shadow* of the Kite, get under the Wings of their Dam. Young man, the *Harpies* of Hell are Fluttering about thee; and wilt thou not *Immediately* now *Fly* to the Redeemer that would fain *gather thee, as an Hen does her Chickens under her Wings*? Briefly, Whatever the Devil has to Object againſt *Religion*, you may ſtop the Mouth of that Foul Fiend, with telling what is *Written*. Say, *'Tis Written*, in Heb. 12. 14. *Follow Holineſs, without which no man ſhall ſee the Lord.* Say, *'Tis written*, in Joh. 3. 3. *Except a man be Born again, he cannot ſee the Kingdom of God* And this is *Written* for *Young People*, as well as *Old*! In a word; A *Young man* once had betaken himſelf, to the Severities of a *Chriſtian Life*; and Receiving Letters from his Father, with ſome other pretended Friends, which he underſtood, were to Diſſwade him from his *Chriſtian Courſe*, he never broke the *Seals*, but he threw the Letters into the *Fire*, proteſting, *I will never ſo much*

as give the Hearing, unto any thing that can be ſaid againſt the Chriſtianity wherein I am Engaged. I ſay, inaſmuch as you *muſt* be *Religious*, you ſhould not ſo much as give the *Hearing* unto any *Objection* againſt your being ſo. If the *Old Serpent* go to Charm you, be you like the *Deaf-Adder*, to all his Charms.

Queſt. III. You have put off *Religion* a LONG WHILE ALREADY; and, I pray, is not That *Long Enough?* Let me call upon our Young People, as the Angel did upon Young *Auſtin*; *Take up and Read! Take up and Read!* And now, Like *Him*, upon that Call, Read what is in Rom. 13. 11. *Now it is High Time to Awake out of Sleep.* You are faſt *aſleep*, Young People, till you come to be *Religious*: But O *Awake*, and ſee how high the *Sun* is Riſen. They are no Inconſiderable Things that you have to do; There are a vaſt multitude of *Sins*, whereof there is a *Pardon* to be obtained; You have mighty *Corruptions* to be Subdued; You have mighty *Temptations* to be Conquered; You have many *Relations* to be Fulfilled; and many *Services* to be Performed: and your *Evidences* for Heaven are all ſtill to be Treaſured up. And what? *Aſleep* ſtill! Begin to be *Religious*, when you will, you may ſay, *Nimis ſero Te Amavi*, Or, *Lord, I bluſh that I have made it ſo Late,*

Late, before I begin to Love thee. I am ſure, as to many of you, That if you ſhould (*And Oh! that you would!*) this Afternoon Turn to God, yet you will have cauſe to Admire the Credit, and Comfort of ſome others, whereof you may Confeſs your ſelves with *Paul, As Born out of Due Time.* To Stand *Barren* among the People of God, for *Three Years* together, is by much too much; but it is Likely that ſome of you have ſtood ſo, for more than *Three-times Three.* Let me Enquire of you; I pray, *How Old are you?* It may be, *Twelve,* or Fifteen, or Twenty Years Old. And what? A Slave of the *Devil* all this while! Sure, 'Tis *Time* for you now to ſay, as in 1 Pet. 4. 3. *The Time paſt of our Life may Suffice us, to have wrought the will of the Gentiles;* And much more, *To have wrought the will of the Devils!* All the World has Cry'd out upon the Inſolence of that *Pope,* who made the Roman Emperour wait *Three Dayes* upon him Abroad, before he would give him any Audience. Young man, The *Spirit* of Almighty God has been waiting for an Admiſſion into thy Heart for this many a Day; He has been Calling, *Open to Me,* and this, till *His Head has been wet with the Dew*; but thou haſt kept the Door of thy Sinful, Doleful Heart hitherto ſhut upon Him. And what? Is it not yet *Long Enough?* Young man

Wilt thou not be made Clean? When ſhalt it once be?

Queſt. IV. There are OTHER SORRY TRIFLING THINGS; Do you while off *Thoſe* Things, as you do *Religion?* What if your *Betters*, bid you be ſure to meet them, at ſuch a time and place? You do not make *Them* ſtay for you. But the Glorious Lord *Jeſus Chriſt* has Ordered you to meet Him in His Ordinances; He has an Hundred Times in a Year, for this many a year, been here *Looking* for you; And ſtill you make Him *Stay!* What if your *Neighbours* requeſt a Courteſy from you? You then ſay not unto them, *Go away, and come to morrow!* But your own *Souls* are begging of you, that you would afford ſome Relief unto them; And yet you Regard them not! It has been ſaid, *The Kings Buſineſs requires Haſt*: But *Religion*, that is the Buſineſs of that, *Bleſſed and only Potentate, who is the King of Kings; and Lord of Lords:* And I pray, Why no more *Haſt* about *That Buſineſs?* Nay, Young People, I have a *worſe Complaint* ſtill to make of you; You have not put ſo much Diſreſpect upon the *Devil* himſelf, as you have done upon the Eternal God! We read of the Tempted *Young man*, in Prov. 7. 22. *He goeth ſtraightway.* Truly, when the Devil has been Beckening unto thee, *Young man*, to follow him in thoſe Youthful

Youthful Villanies, which were the undoing of thy Soul, *Straightway* thou haſt followed this Devil, *Straightway* thou haſt Thrown away thy own Soul. *There*, the Young People, *Sponte ſua properant; Labor eſt inhibere volantes.* But the God of Glory has been urging of thee, unto that *Religion*, which would infallibly bring thee unto Eternal Glory; and He muſt after all ſay, *I would have Purged thee, and thou wouldeſt not be Purged.* Mourn, O my Soul, mourn when thou ſeeſt what a *Wonderful and an Horrible Thing is done by the Young People in our Land!*

Queſt. V. Suppoſe the God of Heaven, ſhould Put YOU off, as you put off the *Religion* of that God; I beſeech you, How would you like it? You are not only Impatient, if a Servant of your own ſtay long upon an *Errand*; With how much diſcontent ſay you upon it, *How Long this Lazy Creature Loiters!* Whereas the Infinite God ſent you into this World, upon that Errand of, *Bearing ſome Teſtimonies for His Truths and Ways*; and you have been Loitering, even for ſome whole *Prentice ſhips* of Years! Methinks, I Overhear the Reſentments of my God upon it; *I ſent this Perſon upon an Errand for my Service, more than Ten Years ago; and the Vain Youth has never done yet ſo much as one ſtroke of that Errand!* Say, Young man; Is this Convenient? But

we'll

we'll Turn our Diſcourſe another way. I ſay then; What if the Great *God* Himſelf, ſhould not preſently Accommodate *You*, when you Cry unto Him for His *Mercies*? In what an Importunate *Haſt* are you; Like that in Pſal. 70. 1. *Make Haſt, O God, to deliver me*; *Make Haſt to help me, O Lord*! Or, Like that in Dan. 9. 19. *O Lord, Hear, O Lord, Forgive, O Lord, Hearken and Do, and Defer not*! Or, Like that in Pſal. 143. 7. *Hear me ſpeedily, O Lord, my Spirit faileth*! Well, and what if the Bleſſed One ſhould now give no Anſwer but this, *Be Patient, Sinner*; *Be Patient*; *It may be Twenty or Thirty Years hence, I'le conſider, whether any thing ſhould be done for thee*? How Diſcompoſed would you be upon ſuch a *Denial*? With what Raging Souls would you Expoſtulate, as in Pſal. 13. 1. *How Long wilt thou forget me*? *O Lord, for ever*? *How Long wilt thou Hide thy Face from me*? Yea, 'Tis well if you don't become ſo *Froward*, as to ſay with him, *Why ſhould I wait for the Lord any Longer*? Unreaſonable *Youth*; Why then muſt the Moſt High, be continually Calling in thine Ears, *Make Haſt, Young man, make Haſt to Serve me*; *Defer it not, but ſpeedily do it*; and your Anſwer be, that you will do it, you ſcarce know, *When*, your ſelves? What if you ſhould hereby provoke Him to ſay, *I will not wait for that Young Sinner any Longer*? I cannot but own, *Lord*! *Thou*

Thou wouldeſt be Juſt in thy Speaking, and Clear in thy Judging ſo!

Queſtion VI. You delay to ſet about *Religion*; But HOW LONG do you deſign to Delay? I pray, What is it, that you ſtay for? Alas, my Young Folks will not preſent themſelves unto the Lord, until they become as *Blind* and as *Lame*, as thoſe *Jebuſite Idols*, which were *Hated by the Soul of the David*. But Let me debate this Point a little with you. You will be *Religious*, when *Old Age* comes to tread Hard upon you. Will you ſo? That is, you will do no *Good things* till you come to your *Evil Dayes*! You will never *Look* unto the Lord Jeſus Chriſt, until your *Eyes* cannot ſee without Glaſſes! You will never *Hear* the Voice of God, until your *Ears* become as Deaf as a Beetle! You will never *Walk* in the Path of Life, until your *Feet* cannot carry you without a Staff! And is this all the *Offering* that you'l have to bring unto an Infinitely Glorious God? Let me Plead with you, as the Prophet with his People did; *Sacrilegious Youth, Offer ſuch a thing now unto thy Governour; Will he be pleaſed unto thee, or accept thy Perſon? ſaith the Lord of Hoſts.* Well, But you will be *Religious*, when *Sickneſs* has laid you on a Bed, whence you may ſuſpect that you may not come off Alive. And Why Then? That is, When Legions

of *Devils* Commiſſioned by a Neglected and Offended God are about you, throwing the *Chains* of Eternal *Darkneſs*, over you, you'l then think of eſcaping from them; You will then firſt fall to *Serving of God*, which cannot be done without *Fervour of Spirit*, when all the *Spirits* you have left you will not be enough to Grapple with the pains of your *Bodies*! *Then*, when like *Iſrael* in Bondage, you will be able to hearken unto nothing for *Anguiſh of Spirit*, you will, it ſeems, never *Hearken* until *Then*! Yea, Art thou not fearfully *Diſtracted*, Silly *Youth*, to do nothing for thy Soul, until, the Time, when, for ought thou now knoweſt, thou ſhalt be ſo *Diſtracted*, as that, not one *Coherent Thought* can come into thy mind! But, I'l ſuppoſe, that God may Allow you ſuch a long *Space to Repent* as you allot upon. I am nevertheleſs to tell you, That a *Late* Repentance, is very ſeldom a *True* Repentance. We have a Daily Demonſtration of this, in thoſe Multitudes of Wretches, who while they lye, as they think, a *Dying*, do bitterly bewail all their *Diveliſm*, and yet recovering, they play the *Devil*, as much as ever they did before! We have the Report of ſuch a Repentance, in thoſe Terms, Pſal. 78. 34. 36. *When He ſlew them, then they ſought Him; and they returned and Enquired Early after God. Nevertheleſs they did Flatter Him with their Mouth, and they Lyed unto him,*

with their Tongues; for their heart was not right with him! As I have known many Condemned Malefactors, under the Expectation of their Execution, have ſuch Marvellous expreſſions of *Repentance*, that one could not have imagined more *Hypocriſy* in the bottom of all. And yet I muſt freely ſay it, Of thoſe pretended Penitents, that have been Reprieved and Pardoned, I can't Remember *Two*, but what have afterwards Proved Prodigies of Wickedneſs. Thus *Deceitful* uſes to be that *Repentance*, which counts it *Early* enough to be *Seeking* of God, when men find the Almighty God *ſlying* of them! Yea, But I have another Check for your Young People's Dilatory Phrenzy; and that is *this*. How do you know, *Young People*, but that an *Early* and a *Sudden* Death, may overtake you? We Read of ſome, in Job 36. 14. *They dy in Youth.* Pray, mind, the next time you ſtep into the Burying *Place*, whether you can ſee no *Graves* there, that are ſhorter than yourſelves? We Read of ſome, in Job. 21. 13. *In a moment they go down to the Grave.* Pray, How many go out of the World, not having Liberty to ſay, *Lord, have Mercy on me!* at their going?

I ſay then, Are you ſure, that you ſhall ever ſee either *Old Age*, or *Sickneſs*! If not, Be not ſo Mad, as to Venture your Everlaſting Intereſts, upon ſuch deſperate *Peradventures*

tures. Young Man, What if thy *Life* ſhould be out, before this *Year* be out? Why, as the Prophet of Old ſaid unto *One*, thus 'tis probable, that there are *ſome* now in this Congregation, Whereof it may without an extraordinary Prophecy be ſaid, *This Year thou ſhalt dye.* And What? will not the ſuſpicion of ſuch a Thing make thee *this Year*, Give *All diligence to make thy Vocation and Election ſure?* Yea, 'twas a neceſſary Advice of a *Rabbi* to a Scholar, *You muſt be ſure to Repent, at Leaſt one Day before you Dy.* And I am to tell *You*, that your *Death* will be very lamentably Circumſtanced, if at *It* you cannot ſay, *'Tis at leaſt a Day ſince I made my Peace with God.* But I am to tell you one thing more; Namely; That you cannot *Be ſure* of this moſt Neceſſary thing, except you do it this *very Day*. For, *Boaſt not of to Morrow; thou knoweſt not what a Day may bring forth!*

Beſides all this; *Peradventure* you ſhould come to a Penſive *Old* Age, or to a Lingring *Sickneſs*; Yet it is but a *Peradventure*, that the Grace of *Repentance* may then be given You. The Apoſtle ſpeaking of Sinners that *Oppoſe* the Calls of God, has this unhappy Diſcouragement upon his heart about them, in 2 Tim 2. 25. *If Peradventure, God will give them Repentance.*

'Tis

'Tis beyond *Peradventure*, that if you don't hear the *Voice* of God now to *To Day*, your Hearts will grow *Harder* and *Harder* every *Day*, [See Hebrews 3. 7. & 8.]

'Tis beyond *Peradventure*, that the Longer you continue in your Sins, the deeper and the faster will those *Weeds* of Hell be *Rooted* in your Souls: The Longer the Devil has poſſeſſion of your hearts, the Strong Armed One, will have ſo much the *Stronger hold* of you. The more *Inveterate* your Diſtempers are, the more like to be *Incurable*: Every Day that you go on in your Infidelity, you lay a New *Stone*, upon that Hideous *Wall of Separation* between God and You.

For this, there is no *Peradventure*; But it is a meer *Peradventure*, that after you have ſleighted the *Grace* of God, which now profers to bring you unto *Repentance*, you ſhould at laſt have this *Grace* as it were, Forced upon you; Or, that the Soveraign God, who *Works in us to will and to do*, whatever Good we either *Will* or *Do*, ſhould ſavingly *Work* upon you, after you have been many years, preſumptiouſly throwing off all *Fear & Trembling*, about your own *Salvation*! Conſider, *Young Men*; and Play not the *Madmen* any more.

Queſtion

Queſt. VII. You Procraſtinate in *Religion*; but what is the LANGUAGE of that *Procraſtination?* Many of my Young People ſay, *That they will not yet Cleanſe their Wayes*; But what is the *Engliſh* of this? For the Interpretation of *Deeds* is much eaſier and ſurer, than that of *Words*. The plain Engliſh of it then is; That you will ſtill remain an Enemy of *God*, and a Child of the *Devil*! This, O Inconſiderate Youth! Even *This*, is the Foaming Language of thy Delayes to be *Religious*. You ſay, That you will ſtill Go on, to Rob *God* of a Servant, *Chriſt* of a Subject, the Holy *Spirit* of a Temple, and all *Mankind* of an Honeſt Neighbour. For your *Procraſtinations* in the Buſineſs of Religion, your *Plea* is, *Non vacat*, or, *I have no Leiſure for it*; but the *Truth* is, *Non placet*, or, *I take no Pleaſure in it*. It is noted, That the Building of the City of God, went on apace; becauſe as in Neh. 4. 6. *The People had a Mind unto the work*. But it is no Uncharitable Cenſure upon *You*, Young People, who have never done any thing yet for the Growth or the Peace of that City, *That you have no mind unto the Work*. You ſay, *To Morrow*, You'l *Conſider your Wayes*; but your meaning is, *To Morrow come never*; God Almighty takes it ſo. Indeed, you ſay, That *God* will never be *Glorious*, That *Chriſt* will never be *Precious*, That *Sin* will

will never be *Dangerous*, That *Satan* will never be *Bloody*, That *Hell* will never be a *Place of Torment*, and, That *Heaven* will never be the *Pleaſant Land*. For Mark it; If theſe Objects are not ſo juſt *Now*, they will *Never* be ſo; They'l *Never* be any other than what they are Juſt *Now*. And you ſay, They are not thus *Juſt Now*; for elſe, you would by *Religion* acknowledge their being *Thus*. Behold, *Young man*, Behold the *Blaſphemies*, in the Bowels of thy prolonged Unbelief! Yea, Tho', I hope, thy very Soul within thee is moved with a Juſt Horror, at thoſe Greater *Devils* Incarnate, who Dare the Almighty to *Damn* them, which is an Impudence beyond what the other Spiritual *Devils* have ever yet arrived unto; Yet I here Indict *Thee*, for uſing of that very Language, in thy Sinful Procraſtinations to Leave off thy *Sins*. What ſays the Pſalmiſt, in Pſal. 68. 21. *God ſhall Wound the Head of his Enemies, and the Hairy Scalp of ſuch an one as goeth on ſtill in his Treſpaſſes?* Wherefore, when Thou *Goeſt on ſtill in thy Treſpaſſes*, thou doſt in Effect ſay, *Let God Almighty Wound me if He pleaſe; I value not His Wounds!* But, Hold, Young man; Oh! *Talk not ſo exceeding* Lewdly, *neither Let ſuch Arrogancy come out of thy mouth.*

Queſt. VIII. What if you ſhould unhappily DY before you are Acquainted with *Religion*; What

What will then become of you, throughout Eternal Ages? We read, That the Threat of a *Fiery Furnace*, once made all the Country, except three or four *Young men*, to Renounce the God of Heaven. But I do this Day require all of our *Young Folks*, to Adore, to Obey, to Glorify that Great GOD, by the Denunciation of a more Terrible *Fiery Furnace* unto the Disobedient. It was long ago said, in Mat. 3. 7. *Who hath Warned you to flee from the VVrath to come?* Let our Young People now take notice, That they have the fair *VVarnings* of such a *VVrath*, and *VVho* 'tis that has given them such *VVarnings*. *Young People*, you must Expect that the *VVrath* of God, will multiply Desolations upon you, in this World, if you Despise His Religion. It is from *Him* that I do this Day declare this Thing among you; if you *Apostatize* from the God of your *Fathers*, He that was your *Fathers Friend*, will become *your* Unappeasable *Enemy*, and with Ireful, Direful, VVasting *Plagues*, He will take Vengeance on you, for your *Apostasy*. If you persist in putting slights upon Him that would be the *Lord Redeemer* of your Souls, the *Angels of Death*, will get leave to smite you with the *Arrows of Death*, till there be Left but a little *Remnant* of you. My Brethren, It astonishes *me*, that I see *you* no more astonished with the Fearful Judgments, wherewith a Righteous and an Angry God, is daily Consuming *Our Generation*; and, The

Fury of the Lord is poured on the Aſſembly of our Young men together! But as the Prophet ſaid once unto a Great man, *I know that God hath determined to deſtroy thee, becauſe thou haſt not hearkened unto my Counſel*; So, if you ſtill give a Deaf Ear unto the *Counſels* of Religion, *I know*, that God has *Determined* ſtill to Employ the *Beeſome of Deſtruction* upon *my* woful Generation; and, *I know*, that ſome of *you*, muſt Ly open to the Sweeping Strokes of that Flaming, Deadly *Beeſome*. *O my God, Thou knoweſt the Griefs, the Fears, the Tears, wherewith I Deliver this thy Meſſage.*

But this is not all the Meſſage; I am to tell you, That if you thus *Dye* in your Eſtrangement from Religion, there is a more Dreadful *Wrath* ſtill *to come* upon you in another World; and ſuch a *Wrath to Come*, that after 'tis already *Come*, there will be ſtill more to *Come*, and more to *Come*, throughout Everlaſting Ages. Your Tortures, by the *Fire* of Gods *Diſpleaſure*, Flaſhing like Hot and Fierce Lightning into your Souls, and by the *Worm* of your own *Conſcience*, like a Snake perpetually Stinging of you with Reflections upon your Old Miſcarriages; *Theſe* Tortures will not only be *Intolerable*, but *Interminable*. When you then feel yourſelves paſſing into thoſe *Tortures*, with what an Horrible Conſternation, will you Roar out your *Vain*

Shrieks

Shrieks for a Reſcue, or at Leaſt, a Reſpite, from the *Place of Torment*! Oh! When you indeed find your ſelves Drawing Nigh to that Hideous Place, *Then*, as *Job* Speaks, you would *Fain Flee out of the Hands of God*! and, *Then*, with what inexpreſſible *Fevers* in you Souls, will you beg, Like the Fooliſh Virgins, *Lord, Lord! Open the Door of thy Kingdom unto me, and Let me not go down into the Horrible Pit!* Or, *Lord, Lord! ſpare me, that I may have a little more ſpace to look after my ſoul, before I go hence, and be no more!* But [as it has been truly ſaid, *Juſtum eſt ut a Deo Contemnatur Moriens, qui Deum Omnipotentem Contempſit vivens*:] the Bleſſed God will *Then* in the *Day of His Vengeance*, be as Regardleſs of your Cries, as you have been of His Calls *Now*, in this *Day of His Patience*. *Young man*, Read the Laſt Verſes in the Firſt Chapter of the *Proverbs*, and be Awakened! Know it, That your Perdition will then be unavoidable; and God will Accompliſh upon you, that VVord of His, in Jer. 11. 14. *I will not Hear them in the Time that they Cry unto me.* And what an Horrid *Welcome*, Young People, what a *Welcome* do you think, you ſhall then have of thoſe Cruel *Devils*, to gratify whom you have ſcorned the Religion of God? We have lately Seen, befalling a great many *Young People* in

in this Land, one of the moſt Prodigious Things, that ever happened in the World! The *Devils* have actually Seized thoſe Young People, and cruelly *Scalded* them, ſo that *We*, the Standers-by, could ſee *Blisters*, and Smell *Brimſtone*, when yet our *Eyes* could not perceive the Inſtruments of thoſe Cruelties. The *Devils* have, with Ghaſtly *Spectres* appeared unto theſe Young People, and Wounded them with a Thouſand *Preternatural Vexations*; but ſtill ſo Captivated their *Senſes*, that ordinarily they might not mind any thing that was *Devout*. Theſe *Devils* have kept ſome of theſe poor Creatures in a Starving *Faſt*, for *Nine*, yea, for *Fifteen* Dayes together. And the moſt Killing *Miſchiefs* thus inflicted have been *preſently* Cured, that ſo there might be a Daily Renovation and Repetition of thoſe Miſchiefs. This Lively Picture of *Hell* have we Young People, ſeen upon ſeveral of our own Generation; when 'twas perfectly Impoſſible, there ſhould be any Humane *Legerdemains* in the Drawing of it. But as it was once urged, *Surely if one went unto them from the Dead, they will Repent*; Even ſo, By the permiſſion of God, the *Devils* coming from the *Damned*, have in the *Poſſeſſions* of many Young People, diſplay'd an Image of HELL before our Eyes. And, I remember, One of the *Poſſeſſed*, Lying in ſuch Anguiſhes as would have broke an Heart of Stone to

have ſeen them, once got ſo much Liberty from the Infernal Fetters that were upon her, as to Cry out, *Oh! All you that Stand by, Behold, what an Hard Maſter the Devil is!* One would think, that the Reſt of our Young People, ſhould now *Repent* of all their Miſdemeanours! But, *Wicked Youths*; if you will not yet Leave your *Hard Maſters*, you have a little ſeen after what a Truculent, and what a Tremendous Faſhion, *They* will handle you, when you ſhall at laſt fall into the Hands of thoſe Helliſh Fiends; you have ſeen, a Little, *How* t'will be, when thoſe Freckled Adders, are Crawling and Coyling about you for evermore. O That by the *Fear* of this thing, I might *Pull* you out of that *Fire*, that *never ſhall be Quenched*! Finally,

Queſt. IX. *Do*! Dy Strangers to *Religion*; and how will you hold up your Heads in the Day of GODS PLEADING with you? It was the Premonition once given to the Young man, in Eccl. 11. c. O *Young man, Know thou, that God will bring thee into Judgment.* Well but then, O *Young man, Know thou,* What *Witneſſes* will appear againſt thee, in that *Judgment*, if thou doſt not now by *Religion* prepare for the *Judgment!* Of two things, you may be certain: One is, *That God has Appointed a Day, wherein He will Judge the World in Righteouſneſs, by*

by that Man whom He hath Ordained: The other is, *That This Day of the Lord, it is Near, it is Near, and it haſtens greatly.* But now, Conſider, O Young People, What *Witneſſes* your *Irreligion*, will in that notable Day, be Condemned with. As *Moſes* could ſay to the periſhing *Iſraelites*, in Deut. 1. 43. *I ſpake unto you, and ye would not* Hear, *but Rebelled againſt the Commandment of the Lord*: Even ſo, There will at *Laſt* be a *Triumph* of *Juſtice* over you, when there ſhall come in an Army of *Witneſſes* againſt you; ſaying, *We Spake to this Young man, but in ſpite of all our Speaking, he would Rebel againſt the God, that Made him.* 'Tis poſſible, Your *Parents* may then after this manner teſtify againſt you: *Lord, when this perſon, was under our Inſtruction, we often charged him to Serve thee with a perfect Heart, and a willing Mind; We told him, that if he Sought thee, thou wouldeſt be found of him, and if he forſook thee, thou wouldeſt Caſt him off for ever. We Dedicated him to thee, and would fain have Educated him for thee. We did in our poor meaſure ſet the Example of a Godly, Zealous, Watchful Walk before him; we Pray'd for him, we Wept over him, we were in Agonies of Soul that we might ſee thy Image formed in him. He ſlighted all; and therefore we have nothing now to ſay, why thou ſhouldeſt not make him a Veſſel of thy Wrath World without End.* Young man, With how many *Scorpions* will this Lan-

guage of thy Diſappointed *Parents* Laſh thee, in the Day of God! Add hereto; 'Tis poſſible, Your *Maſters* may then in like manner teſtifie. *Lord, When this Perſon dwelt with us, we often ſet before him the Danger of all his Evil Courſes; we fore-warned him of the Snares wherein Lay his Eternal Hazards; He had the Daily Devotions of our Families to Forward him in thy Fear: We put Good Books into his hands; we Encouraged him to wait upon thee in the Meetings of thy People; and we allow'd him Time every Day for his Communion with thy Majeſty. Nothing would work upon him; and therefore we cannot but Leave him to the Proceedings of thy Everlaſting Righteouſneſs.* Young man, Is this the *Report* which thou wouldeſt have thy *Maſters* bring in, unto the Judge of the World, concerning thee?

But in Fine, Your PASTORS: *They* that now Long for your Salvation; *They*, that are continually Studying, Praying, Faſting, Weeping and Watching, for your Salvation; even *Theſe* too, muſt become *Accuſers*, when they meet you e're long before the Tribunal of the Dreadful God. Syrs, we ſhould not count even our *Hearts Blood*, a thing too conſiderable, to be Spent, if the Spending of *that* would certainly obtain the *Converſion*, though but of any one *Young Soul* among you.

you. And if we might ſee our *Young Doves* Flocking apace unto the *Windows* of Our Lord Jeſus Chriſt, we ſhould count ourſelves Richly Recompenced, for all the *Travels* of our Weary Souls. We know what the Apoſtle ſaies about his Beloved *Theſſalonians*, in 1 Theſſ. 2. 19. *What is our Hope, or Joy, or Crown of Rejoycing! Are not even ye, in the Preſence of Our Lord Jeſus Chriſt at his Coming?* It ſeems, that in the other World, A *Paul* ſhall ſee and know thoſe that have by His Miniſtry been brought Home unto God, and he ſhall *Rejoice* to behold them gathered like a *Crown* about him. Truly, I think, I cannot in any one thing *Rejoice* more, than I do in a Thought which now entertains me; There is a Vaſt *Crowd* of Young People *Aſſembled* here this Day; but there are many now in this *Crowd*, that ſhall be our Immarceſcible *Crown*, in the Day of the *General Aſſembly*. Yea, We ſhall enjoy a Glad Eternity, with ſome of *You*, O our Young People; *Whom* we ſhall FIND, and SEE, and KNOW again, in the Kingdom of GOD, and hear ſaying, *Bleſſed be GOD, That ever I ſaw the Face of ſuch a Miniſter! Oh Sir, my God helped me to follow the Counſels that you gave me in His Name, and from His Word; and now, 'tis as you told me! You have brought me to this Glorious Heaven with you.* Yea but

if

if you remain Incorrigible in your Indiſpoſitions to *Cleanſe your Ways, by taking Heed according to the Word of God*, it is a ſad Meeting which you are like to have with us in the Day of the Lord. We have had Our *Death* haſtned, by the *Affliction* which we have endured in *Our own Souls*, and by the *Diſpleaſure* which the Jealous God has at *Yours*, for your *Incorigibleneſs*. But Methinks, what paſſed between *Reuben* and his Brethren, when they ſtood before *Joſeph*, carries a little Reſemblance, of the Intercourſe which *You* are to have with *Us*, before the Judgment-Seat of *Jeſus*; in Gen. 42. 21. 22. *They ſaid one unto another, We are verily Guilty concerning our Brother; in that we ſaw the Anguiſh of his Soul, when he beſought us, and we would not hear: therefore this Diſtreſs is come upon us. And* Reuben *anſwered them*, ſaying, *Spake I not unto you*, Saying, *O do not Sin--- and ye would not Hear*. Even ſo, When the *Anguiſh* of the Second Death is taking hold on you, You will then ſay, *We are verily Guilty concerning Our* Miniſter; *We ſaw the* Anguiſh *of Soul, the* Sweats, *the* Tears, *wherewith he beſought us to be Reconciled unto God; but we Sleighted all; and therefore Our Souls are now thrown into an Eternal* Anguiſh. But, are you willing that *We* ſhould then declare before the Lord of the whole World,

Lord

Lord, we ſpake unto theſe poor ſinners; We told them of the ſins that Ruined them; We told them of the Jeſus that would ſave them from their ſins; We told them, How *and Why they ſhould make their Peace with God; but no means would Prevail upon them!* The Blood of Your Souls, will *Then* be *Laid,* where it *Now* truly *Lies;* As for us, *We* ſhall be *Clear* of that *Blood!*

But Oh! With what *Reſolution,* ſhall your Tired Preacher, after this *Long* importunity, now Diſmiſs you?

When the Prophet ſpoke the Word of God, unto an Altar of *Stones,* it Rent before that Word; O let not your Hearts now be ſo much Harder than *Stones,* that the Word of the Moſt High, ſhall find, or make no entrance thereinto. As the *Roman Embaſſador,* demanding an Anſwer to his Meſſage from a Perſon that was willing to have conſidered firſt a little further on the Meſſage, made with the Point of his Sword a Circle about him, ſaying, *Intra Hunc!--- Sir, You ſha'nt ſtir from hence, till I have your Anſwer;* Truly, I have by an Importunity now grown into the *Third Hour,* let you ſee, how Loth I am to let you Stir, till I have your *Anſwer* to the Demands of Religion, which have been made you in the Name of God.

But,

But, O my Young People, what *Anſwer will* you give? Do not ſay, 'Tis *too ſoon* for you to *Cleanſe* your *Wayes*: Except it were *Too ſoon* for you to be Saved from all the Horrible *Plagues* which your wandring from God have brought upon you; Except it were *Too Soon* for you to enjoy the *Wiſdom* and *Righteouſneſs* and *Sanctification* and *Redemption*, which the *Lord* Jeſus Chriſt has to beſtow upon you: Or, Except it were *Too ſoon*, for you to *Dy*, and it were never known that perſons younger than you are, have *Dy'd in their Sins*: never ſay of *Religion*, 'Tis *Too ſoon* for *That*! *He* that now tells you, 'Tis *Too ſoon*, will ſhortly tell you, 'Tis *Too Late*. And if it ſhould once come to be Really *Too Late*, what will you then ſay of your ſelves? The *Wiſe* man has call'd, *The Sinner*, by that Name of, *A Fool*, more than Fifty Times over. But thou wilt then keep Chiding and Branding thy ſelf as, *A Fool*, for more than Fifty Millions of Ages. They that gathered *Manna*, were to do it in the *Morning*, or not at all. And why ſhould it be *Too ſoon*, for you in the *Morning* of your Youth, to be Looking after an Intereſt in the Lord Jeſus Chriſt, *The Bread of Heaven*? In the Catalogue of thoſe that came to make *David* a King, we read, *There was one* Zadok, *a Young man; mighty of Valour*. And why ſhould it be, *Too Soon*, for you that are in

your Flouriſhing Age, to appear in and for the Kingdom of our *David*? It is reported of *Hezekiah*, That in the *Firſt Year, and in the firſt month of his Reign, he opened the Doors of the Houſe of the Lord.* And why ſhould it be *Too Soon*, for you in the *Firſt Year*, and in the *Firſt Month*, of your Reaſon, to open the *Doors* of your Hearts unto the Lord? When the Lord Jeſus was but *Eight Dayes* old, He parted with ſome of His *Blood* for us. And can it then be, *Too Soon*, even for you that are *Eight Years* old, now to part with your *Sin* for Him? O ſay not ſo; but by the *Circumciſion* of your own Hearts, *Put off the Old man*, while you your ſelves are yet far from *Old*. Like a Servant of *Abraham*, I am this Day *Wooing* of your *Young Souls*, That you would become United and Married, unto the *Son* of my Glorious Maſter, the Prince of Life, the Lord of Glory; and here I am ſure, *Bleſſed is that Wooing, that is not Long a Doing.* Say, Can it be, *Too Soon*, for you to be Match'd unto the *King of Heaven*? If you will *Go* with me, I would carry you, as far as I can, into the *New-Covenant of Grace*; unto all the Propoſals of which *Covenant* I once again ask the Conſent of your Souls. Well, Will you *Go*? O 'Tis far from *Too Soon*, for you to ſay, *I will Go.* With Conquered Souls then ſay it; and ſo take the Bleſſings which we are to Leave upon you. It was ſaid, in Pſal. 119. 147. I *prevented the*

Dawning of the Morning, and I Cried: I hoped in thy Word. Why, If you will now in the *Dawning* of this your *Morning*, devote your ſelves unto God, by true *Religion*, you may then *Hope* for all thoſe *Bleſſings* which the *Word* of God has Entail'd upon ſuch *Religion*. May theſe Bleſſings in a ſingular manner and meaſure now be *Poured* down, with the *Spirit* of my God, upon my Generation; and may there be many *Young* Ones among us, whereof the Lord may ſay, *Theſe are pleaſant Children, I will ſurely have Mercy on them!*

Appendix

INaſmuch as *Example* has a ſingular Force to *Teach* and *Move* the Beholder of it, We ſhall by way of *Appendix* unto our Meditations upon *Early Religion*, annex the Extracts of ſeveral Papers, which divers Pious *Young Perſons*, who have Dy'd among us, have Left Written for the Inſtruction, the Awakening, and the Encouragement of the *Young* Survivers. There have in this Country Expired ſundry *Young Perſons*, who under the Fore-bodings of their own premature Mortality, have drawn up their Affectionate and Experimental Reſentments of *Early Religion*, which they have

Left

Left behind them for their *Young* Friends, to improve as the beſt *Legacies* of their Friendſhip. I hope it will not be either Unacceptable or Unprofitable, for me to Communicate a few paſſages which I have ſeen in ſome of thoſe *Memorials*: And unto theſe it may not be amiſs to add a few *Memoirs* relating to the Exemplary *Lives* of ſome *Young People*, who have Gone from us, to the Reſt of God. But, *If One Come unto my Generation from the Dead, ſurely they will then Repent!*

(I)

There Dyed among us, in the year 1688. a *Young man*, upon whoſe *Grave-Stone* there were thoſe words deſervedly Inſcribed, *The Aſhes of an Hard Student, a Good Scholar; and a Great Chriſtian.* I ſhall for ſome Reaſons forbear to mention ſo much as the *Name* of this Exemplary *Young man*; much leſs give any part of the Character which he had for thoſe things that made him Exemplary. But I ſhall truly Copy out for the *Young* Reader, a Few [never yet expoſed] of thoſe many papers, which this *Young man* left behind him, when he left the world. And *Theſe* I offer, ſingled out from the reſt, becauſe they are particularly accomodated unto ſome Deſigns of *Religion*, which I was Deſirous to have particularly Recommended.

Take, *Firſt*, his Explicit Conſent unto the propoſals

proposals of the *New Covenant*; *That* I find written by him in these terms.

'I do Renounce all the *Vanities* and wretched Idols and Evil Courses of the World.

'I do Choose, & will ever Have, the Great God, for my Best Good, my Last End, my Only Lord. He shall be the Only One, in the Glorifying and Enjoying of whom shall be my Welfare; and in the Serving of whom shall be my Work.

'I will ever be Rendring unto the Lord Jesus Christ, my proper Acknowledgments, as unto my Priest, my Prophet, and my King; and the Physician of my Soul.

'I will ever be Studying what is my Duty in these Things; & wherein I find my self to fall short, I will ever count it my Grief, and Shame; and betake my self to the Blood of the Everlasting Covenant.

'Now, Humbly Imploring the Grace of the Mediator to be sufficient for me, I do, as a further Solemnity, hereunto Subscribe my Name, with both Heart and Hand.

Take *Next*, a Reflection written by this Young man, about the *Power of Sin*.

'Dr *Owen* of *Spiritual-mindedness*, has this passage: *It is required, that our Affections be so Set on Spiritual Things, as to be a continual Spring of Spiritual Thoughts and Meditations.* I cannot yet find it so with my self; An Argumen

'ment that I never had my Affections yet 'Spiritually Renewed. O Wretched Creature 'that I am!

'But why ſhould I be Diſcouraged as to the 'State of my Soul; feeling the *Power of Sin* 'never ſo great? *Let Corruption* have never ſo 'great Rooting in my Temper, Let my Con-'tinuance therein have been never ſo long; 'yet if I Come unto *Chriſt*, I cannot doubt 'His *Power* to Relieve me. Theſe Three 'Scriptures do ſufficiently clear *That*; 1 John '1. 8. *The Blood of Jeſus Chriſt, Cleanſeth from all Sin*; And Mic. 7. 14. *He will Subdue our 'Iniquities*; And, Heb. 7. 25. *He is able to Save 'unto the uttermoſt*. As to His *Willingneſs*, 'tis 'ſufficiently cleared, in Mat. 11. 28. *Come to 'Me, all ye that Labour and are heavy Laden*: 'And, Joh. 6. 7. *Him that comes unto me, I will 'in no wiſe caſt out*. Shall I then Tarry and 'Periſh in my Natural Eſtate? Shall I be ſo 'much wanting to my ſelf, as to periſh, while 'I have a *Phyſician*, that is both Able and Rea-'dy to help me? Is not his Death deſerved, 'who may have a Phyſician to Cure him, and 'will yet Refuſe him?

'Let me ſet my ſelf, now in Earneſt, to 'Get an Intereſt in Jeſus Chriſt; and therefore 'with Earneſt Prayer, Let me Come to God, 'as a poor ſinful, helpleſs, miſerable Creature, 'to beg for this Intereſt.

Take

Take, *Thirdly*, One of his Meditations About, *Prizing the Publick Ministry of the* Word was this,

'Shall I not Prize the Word of God, not only 'as the *Private Meditation*, but also the *Publick* 'Dispensation of the Word? There are 'Motives to This, not Inconsiderable.

'Is not the *Word*, especially the Publick 'Ministration thereof, that which doth In-'struct me, in the Knowledge of God, and 'Christ, *whom to know is Life Eternal*? 'Do's it not shew me what I am to *Believe* 'concerning God, and what *Duty* God re-'quires of Me? Does not attendance here-'on, Issue in Spiritual *Life*, and *Quicken-'ing*?

'Again, Is not the Word of God, the 'means of Transforming me into His *Image*? 'Is it not the means, whereby I may hope 'to have my whole *Soul* cleansed from the '*Leprosy* of Sin? Is not the *Hiding of the* '*word in my heart*, the great means to keep me 'from *Sinning against God*? Is not here Di-'rection given me, how to apply the '*Word*, for the Nourishment of my 'Soul?

'Once more, Is it not by the *Word* of 'God, that I must have all the *Assurance*, 'that I must expect, to have in this 'World?

'Further,

'Furthermore, If I be Deprived of the 'Publick Miniſtration of the Word, muſt not 'my Soul needs be in a Condition *Languiſhing* 'and *Unproſpering*?

'Yet Further, Is not the Word, the great 'Inſtrument of *Regeneration*? Muſt I not 'therein ſeek the Food of my Soul? Shall 'I not bring a *Curſe* on my Soul by neg-'lecting it?

'Finally, Is it not an *Ordinance* of Gods 'Inſtitution?

'And now, ſhall not this make me willing 'to chuſe rather to ſuffer the greateſt *Afflicti-'ions*, than not to attend on the Preaching of 'the Word?

In the *Fourth* Place, I will Tranſcribe the *Motives* Written by him, to determine his Choice for the Sevice of God.

'I do [*he Writes*] much admire, how 'Perſons, that know that they are Enemies to '*Religion*, and that if they ſhould be called 'out of the World within a little while, they 'ſhould be excluded from the Fruition of 'Eternal *Happineſs* in Heaven, can have a-'ny quietneſs in their Hearts, while they are 'yet unreſolved, *To live unto God*! But when 'look upon *my ſelf*, and ſee how *Unconcerned* 'I am in my Actings about theſe matters, 'which do call for the greateſt *Serioufneſs*, it 'makes me the leſs to Wonder at it, yet it ex-

'cites

'cites in me a very great *Shame*, that the Mat-
'ters being of ſo great *Concernment*, I ſhould
'ſo *Trifle* about them. And who would imr-
'gine, That a perſon, who believes, there is an
'*Eternal Felicity* offered unto him, for
'him, for him to ſet his Heart upon
'inſtead of a *Temporal* One, which a man is
'not ſure to hold for an Hour; ſhould ſo lit-
'tle value the Former, as to ſtand Queſtioning
'*Whether he ſhould ſet his Affections on Things a-*
'*bove?* Or, *Whether he ſhould make the Things of*
'*this World the utmoſt of his hopes and his Deſires?*
'For my part, I cannot bnt greatly wonder
'to ſee my own *Sluggiſhneſs* in this particular!
'When I Conſider, Whether of the *Two*, I
'ſhould chooſe, if they were offered me, An
'Eternity in the *Pleaſures*, *Profits* and *Honours*
'of this World, or, to ſpeak ſpecially to my
'ſelf, That I might always continue in the
'Condition I am now in: Or, on the other
'ſide, An Eternity in the *Enjoyment of God*
'*in Chriſt*, after my Living here a few years,
'at the utmoſt, *Fourſcore* Years, and it may be
'not a *Fourth* part of ſo many years: And
'when I ſee how Loth I am to Chooſe this
'Latter, altho' I cannot expect, now the Af-
'fairs of the World are ſo Ordered as they
'are, to continue here on Earth for ever. But
'it is the moſt *Reaſonable* Thing in the World,
'that I ſhould make ſuch a *Choice*, as is now

'offered

'Offered unto me; and there is nothing in 'This world, for which there may be brought 'a *Reaſon*, but either the ſame Reaſon or ſome 'one of as much weight, may be given to ſtir 'up unto this choice.

In the *Fifth* place you ſhall have his Advice to a Friend, for his Relief againſt *Blaſphemous Thoughts*. 'Twas written in theſe brief Terms. 'I addreſs this Anſwer to your Requeſt. Take 'Notice, *No Temptation befals you, but what is 'common to men*: And it is uſual with God, 'when He is Converting of a ſinner, to leave 'him unto *This Temptation*. Know alſo, That 'Chriſt Himſelf was Aſſaulted with, ſuch 'Thoughts. If they drive you to *Deſpair*, plead, 'That you allow them not. They are but your 'Croſſes, as long as you hate them; however 'there may alſo be much of your *Corruption* in 'them. I adviſe you, to obſerve the ſcope of 'Satan in this Temptation; which is to Rob 'God of the Glory of His *Grace*. Wherefore 'Do not *Conceal* it; neither do you *Reaſon* with 'the Divel about it. When theſe thoughts a-'riſe, tho' you are to be *Humbled*, and pray for 'pardon; yet you are not to be *Dejected*. 'But labour to *Croſs* them with *good thoughts*, 'juſt contrary to them. Make Conſcience of 'the Duties which God requires in order to 'your *Victory*; patiently ſubmit unto the Correcting Hand of God; but be Thankful it is

'no worſe; and be willing to ſtay *Gods Time* 'for Deliverance. During the *Hour* and *Power* 'of *Darkneſs*, avoid *Solitarineſs*; and avoid *Idle*-'*neſs*; and *Holily* tho' not *Haughtily*, Deride the 'Divel; ſo you ſhall do do well.

In the *Sixth* place I will tender you one of his *Self-Employments*, which he Entituled,

Meditations, *Tending to the Exerciſe Of Repentance* and *Faith*, *And Preparation for Death.*

'Am I not expoſed unto the *Curſe* of the 'Law of God; and that both becauſe of the '*State* of ſin that I am in, and by reaſon of the '*Courſe* of Actual ſins, whereof I have been guilty?

'Is not the *Wrath* of God, moſt Intoller-'able and moſt Dreadful? Is it not a *Fearful* '*thing to fall into the Hands of the Living God*? 'Can my *Heart endure*, or my *Hands be ſtrong* '*in the Day, that God will deal with me*?

'Can *I* endure *Material Fire*? And if I 'can't endure to Ly in *That*, what ſhall I 'do to lye under the *Wrath* of the Almighty 'for ever, and ever? My Soul Trembles with-'in me at this; the thoughts hereof do ex-'ceedingly terrify my Soul.

'Is it indeed ſo, O my Soul? And ſhal 'I continue in the Condition that I am in?

'Shall

'Shall I continue in a State of *Condemnation*?

'Shall I not then make as much Haſt to the Lord Jeſus Chriſt, as the Men purſued by the *Avenger of Blood*, did to the *City of Refuge*?

'Shall not this make me, inſtead of *Delighting* in *Sin*, to *Grieve for it*, and Heartily to *Turn* from it, unto God?

'Shall I allow of any *One ſin*, ſeeing that the *Leaſt ſin* allow'd, will prove my Eternal Damnation? *Far be it!* Either I muſt be the Death of *ſin*, or *ſin* will be my Death, to Eternity.

'Am I every *Moment* in Danger of Eternal Damnation? Do's my *Life* hang in uncertainties? May I not be called out of the World in a Moment? Yea, before I lye down to Night?

'Surely then, It is highly Incumbent on me, to Fly unto the Lord Jeſus Chriſt, as the *Deliverer from the Wrath to come*: and give my ſelf unto him, to Save me freely by His *Grace*: and reſign my ſelf wholly unto Him, to be His *Servant* for Evermore?

The *Seventh* and *Laſt* Entertainments, that you ſhall have of this *Young Mans*, are his *Rules* of Behaviour.

1 Keep an Exact *Diary*, of Your Actions and of Memorable Paſſages.

2 If in the conduct of your Affairs you have been Deceived by others, or committed any Error your ſelf, 'twill be Diſcretion, to Note it.

3 *Tu teipſum Oblectes, et Vulgi Verba Loquacis, Sperne*; *Bene hic de te dicet, et ille Male.*

4 The beſt *Elixir* is,

Never to do that *By Another* hand, which you can do by your own.

Never to do that *To Morrow*, which you can do To Day.

Not to Neglect the *Leaſt Things*.

5. Gods *Eye* is always upon you, therefore let *Yours* be always upon Him.

6. Let your Prayers be as frequent as your Wants, and your Thankſgivings as your Bleſſings.

7. In the Morning think, *What you have to do?* And ask Gods Bleſſing: In the Evevening think, *What you have done?* And ask God Pardon.

8. The whole Univerſe, is your *Library*; Converſation, Living Studies, and Obſervations, your beſt Tutors.

9. Let nothing diſcourage you; *Worth* is ever at home, and carries its own welcome with it. A Gallant Spirit will make you Cozen-Germain to a *Cæſar*.

10 He

10 He hath no ſerious Belief of *God*, or *the Life to Come*, who Dare be Wicked.

11 He that dares *ſometimes* be Wicked, for his *Advantage*, will *alwayes* be ſo if his *Intreſt* call for it.

12. Make your Peace with God, at the end of *Every Day*, ſo at the laſt, you will have but *One Day* to Repent of.

13. *Hear* no Ill of a *Friend*, nor *Speak* any of an *Enemy*: believe not all you hear, and ſpeak not all you believe.

14 Give not your advice, or opinion, before you are asked.

15. Find not fault with other Men; for you are not bound to *Weed* their Gardens.

16 Commend not a Perſon to his Face, but to others; nor diſpraiſe any man behind his back, but to his Face; And uſe not over great *Encomiums* of any Perſon.

17. Keep an *Humble*, and *Serene* Deportment.

18 Let your *Behaviour*, be like your *Garment*, neither *Straight*, nor *Looſe*.

19 Deride not any Perſon for his *Infirmities*.

20 Never impart that to a Friend, which may Impower him to be your Enemy.

21 Carry

21 Carry an Eye of *Wariness* on your-ſelf, and an Eye of *Obſervation* on others.

22 *Parca Lingua, Aperta Frons, et Clauſum Pectus*, are the beſt Ingredients of Wiſ-dom.

23 Be not too *Affirmative* in any *Aſſer-tion.*

24 Never Magnify your ſelf; the weak-eſt Wings, are the higheſt Flyers.

25 Speak not *Ill* of any; Diſoblige *None.*

26 Let not any *Paſſion* be above you.

27 Be like the *Caſpian*-Sea; never Ebb, ne-ver Flow.

28 If you have an *Injury* done you, you do your Adverſary too much Honour to take notice of it; and think too meanly of your ſelf to Revenge it.

29 It is a Noble way of *Revenge* to Forget, and Scorn it.

30 Be not like a *Sun-Dyal* in a Grave, of no Uſe.

31 A *Friend*, like a *Glaſs*, will diſcover to you, your own Infirmities.

32 To *Doubt* nothing, and *Underſtand* nothing, are alike Verifiable.

33 Don't quote *Authors*, nor Talk in *Scho-laſtic Phraſes*, nor Vent *Metaphyſical* Notions in the Company of *Gentlemen.*

34 It is a ſign of a Good Judgment, to be

be able to ask, a Diſcreet, and Pertinent Queſtion.

Theſe were his Rules. But from him, we will paſs to another.

(*II.*)

IT is not a Year ago, that there Dy'd, a Serious, Vertuous, Hopeful *Young man*, among us; whoſe Name was, NATHANAEL SHOVE. He was the Son of a Worthy Miniſter, whom, the Town of *Taunton*, Long Enjoy'd, as their Watchful Paſtor. But being Arreſted by a Languiſhing and Conſuming Sickneſs, he did with his *Dying Hand*, Write about *Threeſcore* Texts of Scripture, which God had made more ſingularly uſeful unto him; whereto he added this Account of his Experiences.

February 3. 1691, 2.

'Having for a Long Time, been Lame, 'and much Afflicted in Body and Spirit, I 'am by Meditation brought to Look back, 'and ſee Gods former and preſent Dealings 'with me; and my own Behaviour under 'them; which, if I know my own Heart, 'I ſet down for my own Warning, and the 'promotion of Repentance in me; and, *An 'Example to* OTHERS, who may view it af-

'ter

'ter me, that they by me, may warn themſelves not to fall from their *Firſt Love.*

'Happy are the Children of the Servants of God; who meet with a *Bleſſing* from every Good *Man* they meet! For my Fathers Sake, I have had many a *Bleſſing*; and many Inſtructions and Directions, from men of Great Worth. But that which moſt eſpecially took place with me, was the Counſel of Mr. ---- Who asking my *Age*, I told him, *It was Twelve Years*; and he thereupon ſaid, The Example of *Joſiah*, would intimate, that it was *High Time*, and that God Expected it at Leaſt Four Years ago, that I ſhould ſet my ſelf to *Pray* unto Him, and Engage my ſelf, by the *Vowes* of my Soul to Seek and Serve Him. He brought many *Examples* to quicken me, and *Scriptures* to Encourage me, and Laid the matter before me in a ſolemn manner. I now began to conſider with my ſelf what a miſerable Wretch I was, who had never *Pray'd* but Three or Four Times in my Life: and now I did not know how to go about it. But being alſo every Sabbath Day at Night, after Repetition, preſſed unto the ſame Duty by my Couſin *Avery*, with whom I dwelt: for it was his Cuſtome, at thoſe times, to warn all his Family, with Renewed Arguments, unto their Duties, pleading that if we hearkened not, his

'*Warning*

'*Warning* would be a *Witneſs* againſt us, ; and 'he told us, that if we knew not how to Pray, 'we ſhould Go to God, and He would help 'us ; all this wrought upon me, ſo that I reſol-'ved to beg the Help of God : which doing, I 'quickly found my ſelf able, not only to Ex-'preſs my *Deſires* unto Him, but to Maintain 'ſuch a pleaſant *Communion* with Him, that 'nothing could prevent my Morning and E-'vening *Prayers* ; and in time, my Delight in 'it was ſuch, that I Excited *Others* unto the 'Like ; and I perſwaded *one other* to Joyn with 'me, and taſt the ſweetneſs of it ; and ſeeing, '*he* was ſo eaſily drawn from his *Play* to that 'Duty, I was yet the more Encouraged to 'continue, and plead with God, His Promiſe 'of anſwering, *Two* or *Three*, that *Gathered to-'gether in his Name*. But in Time, being miſ-'led by our *Play-mates*, we were watched 'and diſcovered ; and ſo being often interrup-'ted, we found out *New-places* ; but at laſt, we 'could come together, but once a Day ; and 'that in the *Evening*. I found then, that God 'did many times aſſiſt me greatly, in my ſecret 'Duties ; and it was ſweet unto me, to Go to 'God : for many times, in my *Evening-Pray-'ers*, I thought it hard to break off ; I thougnt 'I could Pray all night, *Without Ceaſing*.

'But after this, yielding to the Temptations 'of the *Devil*, I grew Dull, and Liſtleſs, and

'could

'could ſcarce ſhed a *Tear* in the Duty, or per-
'form it, but as a *Task* or *Stint*; and ſtill
'growing more and more Slothful, at laſt God
'viſited me by *Sickneſs*, and brought me *Low*,
'and made me a little more careful for a Time:
'but I returned unto my former Sins again,
'and my Prayers were very Rare and Cold.
'God had withdrawn His Aſſiſting and Ex-
'citing *Spirit* from me; and *Satan* came, and
'found me, not as our Saviour, in Joh. 14. 30.
'without *Matter* for his *Temptations* to faſten
'on; but rather as in Mat. 12.44. *Empty, Swept,*
'*and Garniſhed*; tho' *full* of vain Thoughts;
'ready to Entertain him. My *Goodneſs* was
'as the *Morning Cloud* and the *Early Dew*, ſoon
'*paſſing away*; and as in Job 17.11. *My Purpo-*
'*ſes were broken off, even the Thoughts of my*
'*Heart.* I had had Good Intents, and Deſigns,
'made *Vowes* to Serve God; but then I was, as
'in Rev. 2. 4. *Fallen from my Firſt Love.* I
'was ſometimes indeed ſomething Awakened
'by a *Sermon*, and would juſt at ſuch an In-
'ſtant, Seek God; but for the moſt part, the
'*Word* of God was with me, *As the Seed Sown*
'*by the Highway-ſide.*

'At laſt, my *Father*; being viſited with
'Sickneſs, and thinking himſelf, not likely to
'live, he called his Family together, and told
'us; That he was not like to continue long
'among us; and therefore he was willing to

'give

'give us *Counſil*, How to walk, when he ſhould 'be gone from us. He Exhorted us, to *Peace* 'with, and *Love* to one another; He told us, '*There were evil times a coming, from which he* 'ſhould be taken away, tho' we ſhould Live to ſee 'them: He therefore adviſed us, to go unto 'God, and Plead our *Covenant*, citing that 'place in Act. 2. 39. *for the Promiſe is to you,* 'and to your Children, and to all that are afar off 'even as many as the Lord our God ſhall call; and 'that in Heb 3. 12. *Take Heed, Leſt there be* 'in any of you an Evil Heart of Unbelief in De 'parting from the Living God*: and many other 'Scriptures, with much other Counſel; ſtirring 'us up to the Duty of *Prayer*, and promiſing 'his *Prayer* for us, as long as he had any Breath; 'which in part he performed by then praying 'with us. Three Weeks after this; namely, 'on *April* 21. 1687. We were Called Early in 'the Morning, to ſee our Dear Father going 'out of the World; who now again told us, 'That He *was going from the Evil Dayes that* 'were a coming*, and ſtill warned us to be care- 'ful, not to Forget the Wayes of God. So he 'continued Speaking, doubtleſs Praying for *Us*, 'Longer than we could underſtand; and ſo 'He Dyed.

'*This* was very grievous to me: Now my 'chief *Soul Friend* in this World was gone: I 'thought my only way was to Go to God, and

'Enquire

'Enquire the Cauſe of this Affliction; for I 'feared leſt it might be in a way of Judg-'ment againſt *me*, for my not hearkening to 'the Word from *Him*: and ſad Concluſions I 'was ready to draw concerning my ſelf. I 'was now *Young*, (not much exceeding *Eigh-'teen Years*) and my Counſeller, and Admoni-'ſher, and he who uſed to Breathe out his 'Soul before God, with ſuch fervour for me, 'was gone; which proved moſt unhappy in-'deed for *me*! For my ſubtile Adverſary the 'Devil, knowing my Corrupt Nature, ſuited it 'with ſuch *Temptations*, as were moſt Likely 'to take place. I not only Left off *Conſtancy* 'in my Duties, but Readily Entertained *Idle 'Diſcourſe*, yea, I was too often an *Abetter* 'thereof; putting the *Evil Day* far away, and 'depending on a *Too Morrow*, for to do my 'Soul-work in; and giving my ſelf too much 'up unto the Pleaſures of this World.

'But in Time, calling to mind a Sermon, 'which was Preached by Mr. *Brown*, from 'that place, *Boaſt not of a To Morrow*; *I* con-'ſidered, it was Dangerous to *Delay*; for 'Gods Pleaſure was, I ſaw, to Remove *Young-'ger* as well as *Elder* Ones. But I feared 'that God had now indeed withdrawn Him-'ſelf from me, and ſaid concerning me, as in 'Iſa. 5. 5. *Why ſhould you be ſtricken any more? 'Ye will Revolt more and more.* So I begg'd

'of

'of God, either to *Draw* me by his Mer-
'cies, or *Drive* me by Afflictions. I was al-
'ſo ſtirred up, by many Sermons of Mr.
'*Danforths*, to ſeek unto God, in my *Youth*,
'and give Him the *Flower* of my Age. And
'I Joyned my ſelf to ſome *Young men*, who
'met at my Houſe, every Sabbath-Evening,
'to Pray one with and for another. I ma-
'ny times made many *Vowes* of Reformati-
'on and Obedience, but ſtill I forgat them,
'and neglected to Watch my Wayes. At
'laſt, God by Providences Diminiſhed my
'Outward Eſtate, and Refuſed to Bleſs the
'World unto me. And in *February*, 1690. I
'was viſited by Lameneſs, and forced there-
'by to break up Houſe-keeping; whence all
'I had, came to Decay. Now I ſaw I had
'done wickedly; for which the Lord had
'(*I* fear'd) turn'd His Face againſt me, even
'for that *I* had not kept cloſe to Him; as, *The*
'*Face of the Lord is againſt them that do Evil.*
'But yet notwithſtanding, it was almoſt a
'Twelve month, before *I* had the Senſe
'which I ought to have, of my Afflictions,
'and the Cauſes of them. And now, God
'has helped me to Conſider, what ſhould be
'the Sins, for which He did now Afflict me.
'I feared, Gods withdrawing of Himſelf, was
'not *Probational*, as it was to *Job*: but *Pænal*,
'for my Spiritual Sloth, as with the *Spouſe*,

'who

'who in Cant. 5. 2. was called to Open unto 'her *Love*, which ſhe deny'd; and then ſhe 'ſought Him, but He *was Gone*; and when 'ſhe called Him, He would not anſwer. This 'I feared to be my Miſery; becauſe I had 'neglected to hearken to the Motions of the '*Holy Spirit*, contrary to Gods Command, in '1 Theſ. 5. 19. *Quench not the Spirit.* I have 'alſo Committed ſome Sins, for which the 'Spirit checked me; and I have hearkened un-'to Satanical Deluſions, rather than the Spirits 'Motions. Thus I hearkened unto my *Ene-'my*, and Left my *Friend*; and ſo Grieved the '*Spirit*, contrary to that Command, in Eph. '4. 30. and this I did with Reiterated Acts, 'vntil I did like them, in *Iſa.* 63. 14. *They Re-'belled and Vexed the Spirit.* All theſe things I 'knew, were contrary to what I had been in-'ſtructed in: Therefore ſometimes I was ſtart-'led with that place, in Heb. 10. 26. *If they 'Sin wilfully, after they have Received the Know-'ledge of the Truth, there remains no more Sacrifice 'for Sin.* But I Read that in Mr. *Loves* Works 'that ſatisfied me,; I was not fallen into the '*Unpardonable Sin.* I hoped, I could ſay with '*Paul, That I hated what I did.*

'But yet my Comforts Ebbing and Flowing, 'theſe places came to my ſight, 1 Pet. 3. 12 'Rev. 21. 8. 2 Tim. 2: 12. 1 Cor. 6. 22. John '8. 34. John 3. 18. Some of which, for a time

'Diſcou-

'Diſcouraged me, others Excited me to Duty; 'But I found in me, an unaptneſs to it.

'I was yet Afflicted. But Reading Mr. *Vennings* Works, I was adviſed, to view and plead the *Promiſes* of God. Whereupon I Studied ſo to do; and comforted my ſelf with Heb. 12. 8. *If ye be without Chaſtening, then are ye Baſtards and not Sons*; and with the 6th and 7th Verſes of that Chapter; and many other places, according to the Trouble I was under. But I was afraid Leſt I ſhould deceive my ſelf into Hell; wherefore I begg'd of God, that He would meet me in this *Furnace* of Affliction; and Purge me from my Droſs, and ſhew me the Cauſe of his Controverſy, and help me to caſt away all Sin, and guide me rightly to Apply His Promiſes.

'Soon after this, I was put in mind of my Duty, of *Joining to the Church*. I had een minded of it before; but now I was thoroughly convinced, that it was my Duty. So, after I had made Search into, *The Order of Churches*, I ſought unto God, that He would make way for my being of *One*: which he did; and ſoon after that, I came to *Braintree*, putting my ſelf into the Doctors Hands.

'After *I* had been *Lame*, ſomething more than two Years, I was Confined unto my

'Chamber

'Chamber, by a *Conſumption*; and People be-
'gan to ſpeak unto me, of Death. It
'ſeemed comfortable unto me, to hear of
'*Death*, for I had been for a long time ſub-
'miſſively deſirous of it; becauſe my Heart was
'ſo ready to be drawn into ſin; and becauſe
'of the great Danger, my ſoul was in thereby.
'But I began again, to enquire of my ſelf,
'*Why it was, that I was not now afraid of death?*
'When it was a Terror to ſo many Good
'men. I continually examined my Heart, and
'begg'd of God that I might not be De-
'ceived.

'After this, a good Old Father, being at
'Prayer for me, pray'd that I might be *Rai-*
'*ſed*, and made Serviceable unto God. I then
'thought, I had not done well to deſire *Death*;
'for ſure, it was the Duty of One, who had
'had an Heart ſo ſinful above all other Hearts,
'earneſtly to Deſire *Life*, that they might be
'as Extraordinary in the Service of God. I
'was then *Willing to Live*, and I conſidered,
'that God could Keep me from the Power of
'all my Spiritual Adverſaries.

'But my Diſtemper growing, there was lit-
'tle Hope of my Life. I then began to be
'conſtant in ſeeking, whether my Courage
'was well grounded; and once ſtudying on
'this thing, I looked about, and ſaw a *Bible*
'at my Elbow. I opened it, and Lit upon

'Rom:

'Rom. 5 3, 4, 5. and I thought, I could ſay, 'I had Experienced it. After this, many other 'Comfortable *Evidences* came to my mind; 'as, The Certainty that there was a Change 'in me from what I had been; my *Love to* 'the *Brethren*, ſo that if I had only heard of a 'man Eminently Good, I had immediately a 'Love to him, tho' I never ſaw him. Ano-'ther Evidence, and all that my weak Hand 'is now able to Write, is, I am ſure *Sin* is a '*Burden* to me, and God has promiſed *Reſt* un-'to ſuch, if they come unto Him.

'It is uncertain, How Long I may Ly Lan-'guiſhing by this Illneſs: therefore I was wil-'ling to Write ſomething to Comfort me, by 'Looking on it. The Lord Write the reſt in 'my Heart! *Thus* He.

(*III.*)

THe *Wars* that have Lately Diſtreſſed our Land, have been ſingularly Deſtructive to our *Young men*; but among the *Young men* Loſt in theſe *Wars*, there were ſome, who were like *Joſiah*. They *Dy'd in Peace*, tho' they Dy'd by the *Sword*, inaſmuch as they had made their *Peace* with God before they *Dy'd*. Some of *Theſe* had ſtrange *Fore-bodings* upon their Minds, that they ſhould not Survive the *Expeditions* which they were then upon; and according to thoſe *Fore-bodings*, tho' they Returned *Alive*, yet a mor-

tal Sickneſs preſently carried them off. But before their Going out, they Wrote ſome Affectionate *Addreſſes*, unto the Young People of their Acquaintance, of which Writings, there are ſome fallen into my Hands. From only *Two* of theſe, I ſhall now Tranſcribe only a *few* Paſſages, which I hope will be conſidered, not only by the Young People of thoſe Towns, whereto theſe belonged, but alſo, by the reſt of our Generation.

The firſt of theſe hopeful Young men, belonged unto the Town of *Weymouth*; and his Name was *Naſh*. He Left behind him, in the Hands of his Young Friends, a Large Paper, of *Admonitions*, wherein One might perceive what Impreſſions had been made upon his Young Soul, by the Miniſtry of that Able, Faithful, Painful, and Excellent Perſon, who is at this Time, the *Burning and Shining Light*, in that Plantation. Out of that Paper, I have Tranſcribed the following paſſages.

'In the firſt place, I do acknowledge my 'ſelf to be unworthy, even to take the Name 'of the Great and Bleſſed God, into my 'mouth; and much more to do any Service 'for Him. Yet *I* know, it is my Duty to do 'what Good I can, in ſuch an Extraordinary 'Time as this is.

'We have been going away from the Lord 'our God; which doth plainly appear by His

'Diſpenſa-

'Diſpenſations towards us. Would the Great 'and Bleſſed God, have ſent His *Judgments* 'down upon our Heads, thus one time af-'ter another, if we had not provoked Him 'by our Sins in Departing from Him.? Hag. '1. 5. *Now therefore, thus ſaith the Lord of* 'Hoſts, *Conſider your Wayes.* But God hath 'alſo been calling of us to Turn, by the 'Voice of His Servants in the Miniſtry. Oh 'the many ſolemn Warnings, we have had 'in Time paſt, by the Servants of Chriſt, 'eſpecially upon *Election Dayes*, whereby we 'have been called upon to Repent and Re-'form, and have been told wherein we 'ſhould Reform!

'Now, notwithſtanding all that God hath 'hath done in a way of Judgment, yea, and 'is yet doing, we have cauſe to hope, that 'God is ſaying, to *New-England*, as to *E-'phraim* of Old, *How ſhall I give Thee 'up?*

'If now we compare Gods *Works* with his '*Word*, we ſhall certainly find, that we have '*Something to do*, and that God is calling for 'ſome *extraordinary thing* from us; and there-'fore we ſhould every one as we are able, 'be putting forward, and Labouring in this 'Great Work of REFORMATION.

'Let us Look into the Word of God, and 'enquire there; and conſider, *Firſtly* whether

' there be not a Breach of *Covenant*, between ' us, and Our God; and that by a great ' neglect of Duty, in *Parents* towards their ' *Children*, in their not labouring to Train ' them up for God.

' Secondly, We may Conſider, Whether ' we have not provoked our Lord Jeſus Chriſt ' exceedingly to Anger againſt us, by our *Co-* ' *vetouſneſs* and *Worldlineſs*, which is *Idolatry*. ' We ſeem to be Laying out the greateſt part, ' if not all our *Time* and *Strength*, in and about ' the Things of this Life; and ſo we have ' been *Exchanging our God*.

' *Thirdly*, We may alſo Conſider, Whether ' we have not provoked our Lord Jeſus Chriſt ' exceedingly to Anger againſt us, by our un- ' worthy Carriages one towards another; by ' giving one another juſt occaſions of *Offence*. ' And for *Church-Members*, that have given ' themſelves up unto the Lord Jeſus Chriſt, to ' Walk with Him; their Scandalous Lives cauſe ' a Reproach to be caſt upon Chriſt, His ' Church, and the Chriſtian Religion. Alſo ' inſtead of *Provoking one another to Love and* ' *Good Works*, we have been provoking one a- ' nother to Evil, and to Sin; and inſtead of *Lo-* ' *ving* one another, as we are Commanded, ' there is *Hating* one another, and *Envyings*, ' and *Backbitings*, all which are directly contra- ' ry to the Command of Chriſt.

Fourthly,

'*Fourthly*, We may alſo Conſider, Whether 'we have not provoked the Lord to Anger, 'by the neglect of ſo great and profitable a 'Duty as, *Secret Prayer*. It is a Duty, whereby 'we may freely and fully pour out our Com-'plaints to God, which we cannot ſo freely do 'before others; and it is a Duty, that Chriſt 'has Commanded us to perform, in Math. 6. 6. 'and Eph. 6. 18. but it is to be feared, that '*many*, if not *the moſt* of Viſible *Church Mem-'bers* do neglect it, or at Leaſt, are not *Con-'ſtant* in it. Bnt I wonder, (ſaith Mr. *Increaſe 'Mather*, in his Sermon) *how ſuch Men and 'Women can think, that they belong to God, or 'that they have a Real Intereſt in Heaven, who 'can find in their Hearts to Live without Secret 'Prayer*!

'Yet Again, We may Conſider farther, for 'our Humiliation, Whether or no, we may 'not be ſome Hindrance to the Work of *Con-'verſion*, by our *Bad Examples*; for many do 'give *Bad Examples* upon ſeveral Accounts. 'If Children and Young Perſons, do ſee Pa-'rents and Maſters, *Sleep* at the Meeting, they'l 'think, they may do ſo too; and we are all 'generally too apt to follow *Bad Examples*. 'And, tho' our Fore-fathers had a Deſign to 'Labour the *Converſion of the Heathen*, yet 'how many be there now, who Teach them 'to Sin, and ſo are an Hindrance to the Work 'of Chriſt among them?

'We

'We may Conſider, whether there has been 'any thorough *Reformation*, ſince there was a '*Synod-Book* put forth, wherein God did no 'doubt declare the very Evils, whereby He 'was provoked.

'Oh! That we may therefore Set to it, in 'Good Earneſt, that we may *Pour out our Souls* 'before God, in ſecret places, that He may 'be pleaſed to *Pour out His Spirit*, and Conver-'ting Grace, upon *New-England*, and upon His 'Churches here, and upon the Riſing Genera-'tion!

The other of thoſe Young Men, belonged unto the Town of *Dorcheſter*; and his Name was *Wykes*. A little before his Deceaſe, he wrote a Paper full of Affectionate and Broken Hearted Expreſſions, wherein he apply'd himſelf to the Young Folks of his Acquaintance, with Urgent Entreaties that they would mind ſuch Leſſons of *Religion*, as their Faithful Paſtor had ſo often preſſed upon them. The moſt of what he writ, I ſhall Omit, as more proper to be Confined unto the *Manuſcript*; but I ſhall Tranſcribe ſome of the more pungent Paſſages,

'Tho' I am now in the Duſt, and am 'Numbred with the Dead; yet here is my 'mind, while I were Alive; and that is, That 'you would take Warning by me, and prepare 'for *Death*, while you have *Time*, while your '*Golden Seaſon Laſts*.

'We

'We read in Rom. 13. 11. *Now 'tis High 'Time to Awake out of Sleep.* Why ſhould we 'Ly ſtill, when Hell flames are kindling upon 'us? Why ſhould we ſtay in this our Dunge- 'on, when we may be in the clear Sun-ſhine? 'and why will we Love Darkneſs rather than 'Light? Surely, 'Tis becauſe *Our Deeds are 'Evil.*

'How Delightful it is, unto Sinners, to do 'the *Devils Drudgery*! They will break whole 'Nights Sleep, but they will accompliſh it; it 'is ſo delightful unto them, that they are never 'weary of it; it is a Race that is *Down Hill*, 'I think I may ſay, *Down to Hell*; they are 'in the way, and if they keep on, they will 'quickly be there; it may be, before they are 'aware of it.

'I can ſafely ſay it, it is the mind of my 'Heart; I could freely give all the World, 'nay, Ten Thouſand Worlds, had I them; 'could I Recal the Time that I have miſpent; 'thoſe Rich Opportunities that I have neglect- 'ed.

'The Thoughts of *Death*, are enough to 'Rend an Heart of Stone. The Thoughts of 'going out of the World, and beholding mans 'Face no more, are diſmal indeed; to think 'to go down to the Pit of Silence, and into 'the Grave of Reſt! Yet, theſe things are 'but a meer *Shadow*, to what ſhall be, when

'God

'God shall say, *Depart from Me, Ye Cursed, into Everlasting Fire.*

'I have taken Pleasure in *Merry Meetings*, 'and *Company Keeping*; and now, I would give 'all the World, that I could undo these things. 'Now I begin to see the miserable Estate that 'I am in; and I would give all the World that 'I could do any good unto *You*, that I could 'any ways Awaken you. For my part, I 'will Turn and Seek the *Lord*, and I would 'have *you* do the same. *I* will now return, and 'will not Walk in those Ways any *Longer*. 'If *you* continue in Sin, you shall Reap the 'Fruit of it, in the Pit of Hell, where Hot 'Fiery Coals will be your Bed, where Dismal 'Fire-brands shall be your Pillow, and Flames 'shall be your Covering.

'A little while ago, I thought I heard a 'continual *Voice*, as it were, say, *Come, ye Blessed, Enter into my Kingdom, that I may Execute Vengeance on the Ungodly.* God is now about 'to do these things; if nothing else do shew 'it, it would be plain enough, by this *Sign; To see all the World in such a Confusion and Uproar.* 'And you that dare put God off, till, *To morrow*, when you see *These Things*, do you think 'that when you have disposed of all your pure *Grain*, God will accept your *Chaff*?

'I do believe, that you are more concerned, how to get an *Estate in this World*, than how

'you

'ſhall *Glorify God.* But I warn you all, that 'you ſpend the reſt of your Dayes to the Glo- 'ry of God. It is ſo preſt on my mind, 'that I cannot help it--I muſt ſay this to you, 'Turn from your ſins; take warning by me, 'and improve your time here as if it were 'but a Moment that you ſhould Live.

(*IV.*)

Sect. 1. LIttle more than Thirteen years Old, was JOHN CLAP of *Scituate*, when He Dy'd; but it might very Truly be ſaid of him, *That while he was yet Young, he began to ſeek after the God of his Father.* From his very Infancy he diſcovered a Singular Delight in the Holy Scripture, whereby he was made *Wiſe unto Salvation*; and he alſo made him ſelf yet further Amiable, by his *Obedience* to his Parents, and his *Courteſy* to all his Neighbours. As he grew up, he ſignalized his Concern for Eternity, not only by his diligent attendance upon both Publick and Private *Catechiſing*, but alſo by the like attendance on the *Miniſtry* of the Word, which he would Ponder and Apply, and confer about, with much Diſcretion of Soul, and *Pray* for the Good effect thereof upon his own Soul. Yea, 'twas even from his Childhood obſervable in him, that

ever

ever after he began to ſpeak Reaſonably, he would both affectionately regard the *Family-Prayers*, and likewiſe, both Morning and Evening, with a moſt unwearied conſtancy recommend himſelf by his own *Prayers* unto the Mercies of God.

Sect. 2. Arriving higher in his Age, he was very Conſcientious of his Duty, both to God, and Man; and particularly careful of his Fathers *Buſineſs*, which now became his own *Calling*. At Work with his Father in the Field, he would frequently be propounding of *Queſtions*, by the Anſwers whereof he might be promoted in the knowledge of God: and at the ſeaſons which others uſually imploy to vain purpoſes, he would be abounding in the exerciſes of Devotion. But of all the Imitable things to be ſeen in him, he was exemplary for nothing more, than his endeavours in *Preparation* for, and *Sanctification* of, the *Lords-Day*. Yea, his Parents have affirmed, that for a Year or two before he Dy'd, *They never heard an Unprofitable Word come out of his Mouth*; *but*, he would often bewayl the Idle, Tryfling, Vain Diſcourſes of other People.

Sect. 3. About a a Year and a half before he Dyed, the Good Spirit of God, Bleſſed him, with yet a more thorow Conviction of his Miſery by reaſon of *Sin* both *Original*, and *Actual*: whence tho' he had been ſuch

ſuch a *Pattern* of *Innocency*, yet he would aggravate his own *Sinfulneſs*, with Lamentations truly extraordinary. And for his Relief againſt the *Terrors* of God, wherewith he was now *Diſtracted*, he was brought unto an utter Diſpair of his own Righteouſneſſes and Abilities; but in this Condition, he came to Adore the Grace of God, offering a JESUS who is *Able to Save unto the Uttermoſt*: In his Longings to enjoy the Love of God, thro' *Jeſus*, He was like the *Hart panting after the Water-brooks*!

Sect. 4. The Wounds of his *Spirit*, were accompany'd with a Languiſhing and Conſuming of his *Fleſh*; yet with Great Patience he endured the Hand of God, and he followed the *Lord* with *Prayers*, with *Cries*, with *Tears*, for the manifeſtation of the Divine Love unto him.

It was alſo Obſerved and Admired, that when he was abroad at the Publick Worſhip, in the time of his Weakneſs, he would *ſtand* the whole time of the Long exerciſes, and be ſo affectionately attentive, that one might ſee every Sentence uttered in thoſe Exerciſes, make ſome impreſſion upon him. The beſt *Chriſtians* in the place profeſſed themſelves, made aſhamed by the Fervency of this *Toung Diſciple*! And in Days of Publick *Humiliations*, or *Thanksgivings*, kept with regard unto the

the general Circumſtances of the Countrey, he would bear his part, with ſuch a ſenſe of the Publick *Troubles* or *Mercies*, as argued more than a common meaſure of a Publick *Spirit* in him.

Sect. 5. The Miniſter of the Place, viſiting of him, after Sickneſs had confined him, found him, in an extreme dejection of Soul; his very Body Shook, thro' his Fear, leſt the *Day of Grace* were over with him; yet juſtifying of God, tho' he ſhould be forever caſt among the Damned. But yet his *Fears* were accompany'd with *Hopes* in the Alſufficient merits of the Bleſſed *Jeſus*: in which *Hopes* he ſtill continued uſing all the *Means of Grace*, according to his Capacity, and Lamenting after thoſe whereof he was not Capable.

Sect. 6. A month before he Dy'd, he kept his Bed; the *Firſt Fortnight* whereof he was very Comfortleſs, and yet very *Patient*; abounding all this while in Gracious Admonitions unto other Young People, that they would be concerned for their own Eternal Salvation. And you ſhould not now have heard him complain, that he wanted *Health*, and *Eaſe*, tho' he did *ſo*; but that he wanted *Faith*, and *Peace*, and *Chriſt*; yet Expreſſing a profound Submiſſion to the Will of God. But in the *Laſt Fortnight* of his Life, this

this poor Child of God, had his weary Soul more comfortably Satiated with the *Promiſes* of the *New Covenant*. God filled him with a marvellous Aſſurance of His Love, and ſo *Sealed* him with His own *Spirit*, that he *Rejoyced with Joy Unſpeakable and full of Glory*. He would often be ſaying, *Whom have I in Heaven but thee? and there is none on Earth, that I deſire beſide thee: My Fleſh and my Heart faileth, but God is the Strength of my Heart, and my Portion for ever*. And, *I know that my Redeemer Lives, and that He ſhall Stand at the Latter Day upon the Earth*. And, *If I Live*, I *ſhall Live unto the Lord; if I Dy, I ſhall Dy unto the Lord; and whether I Live or Dy, I am the Lords*. And, *When Chriſt, who is my Life, ſhall appear, then ſhall I alſo appear with him in Glory*. He would profeſs, that his Communion with the Lord Jeſus Chriſt, was *Inexpreſſible*; and the Spectators judg'd his Conſolations, to be as Great, as could be born, in a mortal Body. Being now asked, *Whether the Thoughts of Dying Troubled him not?* He replyed, *No, Death is no Terror to me, becauſe Chriſt has taken away my Sin, which is the Sting of Death*. But being asked, *Whether he was willing to Live?* he anſwered, *I am willing to ſubmit unto the Will of God; but if God have appointed me to Life, I deſire* I *may Live to His Glory*. And being asked, Whether God had put out of Doubt, his Intereſt in a

Dying

Dying and Riſing *Jeſus*? He returned, *Yes; and God has fully anſwered my Deſires; I am now going to a thouſand times better World.* He told his Mother, I *Love you as dearly as my own Life, yet* I *had rather Dy, and be with Chriſt.*

Sect. 7. He continued *Six Dayes*, with his *Teeth* ſo ſhut, as that they could not be opened; and for the firſt *Three Dayes* and Nights, he took no Suſtenance; afterwards, tho' this alſo but ſeldome, he Sucked in between his Teeth, nothing but a little *Cold Water*: in which Time, they that Laid their Ears to his Lips, could over-hear him continually Expreſſing his Comfort in God. But juſt before his Death, his Teeth were opened; when he would often ſay, *Oh! how precious is the Blood of Chriſt, it is worth more than a Thouſand Worlds!* and often pray, *Come, Lord Jeſus, Come quickly!* and at Laſt, he gave up himſelf to God, in thoſe words, *Lord Jeſus Receive my Spirit.* He deſired his Mother to turn his *Face unto the Wall*; whereupon ſhe ſaid, *John, Doſt thou now Remember* Hezekiah's *Turning his Face unto the Wall?* he ſaid, *Yes, I do Remember it:* and as ſhe Turned him in her Arms, he ſo quietly breathed his Soul into the Arms of his Bleſſed Saviour.

[Extracted out of the Account, Written and Printed, by Mr. *Witherel*, and Mr. *Baker*, Miniſters of *Scituate*; and Prefaced

ced by Mr. *Urian Oakes*, who takes that Occaſion to ſay, of this *John Clap*, He *was a Young Old Man, full of Grace, tho' not full of Dayes.*]

(*V.*)

GOD was pleaſed by an *Early Death*, to take SARAH DERBY, out of this *preſent Evil World.* Her *Expectation* of, and her *Preparation* for, her *Death*, even in the Time of her greateſt Health, was more than uſual; and having by an Exemplary Converſation Recommended *Early Religion* unto thoſe that knew her, about the Age of *Nineteen*, She left them to *Follow her Faith, and Conſider the End of her Converſation.*

But a few months before ſhe Dyed, ſhe gave to one of her Friends, this Account of the Divine Diſpenſations towards her *Better Part.*

'My Soul deſires to Believe and Profeſs that 'Holy Religion, which is Contained in Mr. 'Cottons *Catechiſm.* The Spirit of God has 'been a Long Time Striving with me; tho' 'my *Father* Dy'd when I was a Child, *yet* 'God hath been a *Father* to me. He left me 'a *Mother*, who did abundantly put me upon '*Secret Prayer*, and upon *Turning from Sin*, 'when I was about Six Years Old. But I 'thought my ſelf *Too Young* for ſuch things; 'ſo I neglected my Duty to God.

'At length, God made my *Baptiſm* to be 'my

'my *Terror*. I had been Baptiſed; and hearing 'Mr.---Say, *How Baptiſm obliged us to put on 'Chriſt*, I was terrify'd to think, how little 'I had anſwered my *Baptiſmal Obligati-'ons*.

'It pleaſed God, in the Year 1688. To 'lay me under Sore Sickneſs. I was then A-'wakened with a Senſe of my Condition, 'and made many Promiſes about walking 'with God: Which I doubt I have not kept 'as I ſhould have done.

'At laſt, it hath pleaſed God, by the 'Miniſtry of -- to bring me home unto Him-'ſelf.

'I have gone through much trouble of 'Mind, about my own State, and wondred, 'that I have been out of Hell. But I have 'reaſon to Bleſs God for ever, for what he 'has done for me; and particularly for my 'Acquaintance, with a number of Young 'Women, who have been very helpful 'to One Another in the Wayes of 'God.

'I have been much Awakened & Comfor-'ted by Mr. *Increaſe Mathers* Book Entituled, *A 'Call to the Riſing Generation*.

'And I have been much Concerned that I 'might not reſiſt the Strivings of the Holy Spi-'rit: becauſe it is ſaid, in Gen. 6. 3 *My Spi-'rit ſhall not always ſtrive*.

'I

'I humbly Bleſs God, for his *Reſtraining* '*Grace*, which I have in ſome Good meaſure, 'enjoy'd all my Days. And I am not with-'out hopes, that he hath beſtow'd ſomething 'of his *Renewing Grace* upon me.

'That Scripture has much comforted me, & di-'rected me in the affairs of my Soul; Jer. 31. 18 '19. *I have ſurely heard* Ephraim *bemoaning* '*himſelf, thus*; *Thou haſt chaſtiſed me, and I* '*was chaſtiſed*——*Turn thou me, and I ſhall be* '*turned.*

'I have been brought to ſee *Sin* as a moſt '*Evil thing*. God has enabled me, that I de-'ſire to Mourn for it, and to Turn from it; 'and therewithal to ſee more of its *Loath-'ſomeneſs*, and the *Lovelineſs* of the Lord 'Jeſus Chriſt.

'I have been brought to ſee, my own *Righ-'teouſneſs* and *Strength*, as nothing before the 'Lord; and I would go to the Lord Jeſus 'for all; I muſt come to him, very poor and 'miſerable.

'I have thought my ſelf a *Great Sinner*, and 'one of the Greateſt. I have ſinned with *Ag-'gravations*; and been terrify'd by that Scrip-'ture, in Rom. 2: 4. 5. *Deſpiſeſt thou the rich-'es of his Grace? thou treaſureſt up to thy ſelf* '*Wrath againſt the Day of Wrath.*

'But the three firſt Verſes in the Fifty fifth 'Chapter of *Iſaias*, have ſupported me.

'I have alſo had many ſad *Doubts* and *Fears* 'whether *I* might venture upon all the Ordi-'nances of the Lord Jeſus Chriſt, and whether 'I ſhould walk anſwerably to my Engagements 'But I have been convinced, that I muſt not 'live in any ſin of *Omiſſion*, upon ſuch ex-'cuſes.

'Wherefore *I* enter into Covenant with 'God, and I deſire that the Lord Jeſus Chriſt 'would for ever take me, and keep me, 'near unto himſelf.

The laſt *Lords-Day* of her being abroad, while ſhe was yet in Perfect health, ſhe told one of her intimate Friends, that She had lately in ſome ſingular Diſtreſs of her Mind, ſet up almoſt all night, crying to the Lord, that he would pleaſe to apply unto her, by His own Holy Spirit, a *Promiſe*, which might Releive the Diſconſolations of her Soul. At laſt ſhe felt a moſt Powerful Application of a *Promiſe*, which at once diſpelled all her *Fears* and removed all her *Doubts*, and cauſed her, to *Lye down and ſleep in peace with God.* It was that in Iſa. 54. 8 *In a little Wrath, I hid my face from thee, for a Moment, but with Everlaſting kindneſs will I have mercy on thee, Saith the Lord thy Redeemer*; and what follows. Whereupon She now ſignified, that the *Peace* of her Soul, was confirmed; and that ſhe ſhould within a few Days Dy in that *Peace*; which accordingly came to Paſs.

Sect.

(VI)

Sect. 1. LOth to Leave the *Other Sex*, without ſome Entertainment, which may more particularly Engage *Them*, unto *Early Religion*, I ſhall add this Example.

Mr. *Thomas Thornton* the aged and faithful Paſtor of *Yarmouth*, was bleſſed with a Daughter named *Priſcilla*, which at the Age of Eleven, left this world, having firſt given demonſtrations of an Exemplary Piety.

Sect. 2 She was one remarkably grave, devout, ſerious; very inquiſitive about the matters of Eternity; and in her particular Calling very diligent. She was nevertheleſs troubled with ſore *Temptations* and *Exerciſes* about the ſtate of her own Soul: the Anguiſh of her ſpirit, about *Her body of Death*, cauſed her to pour out many tears & prayers; and ſhe preſſed, That ſome other pious children of her acquaintance, might with her keep a Day of Humiliation together, *That* (as ſhe expreſſed it) *they might get power againſt their ſinful Natures.* But it pleaſed God at length to bleſs the words of her godly mother, for the quieting of her mind. It was her ſingular Happineſs, that ſhe had ſuch godly parents; but it was her Opinion and Expreſſion, *We truſt too much to the Prayers of our Parents, whereas we ſhould pray for our ſelves.*

Sect. 3. At laſt, ſhe fell mortally ſick. In the beginning of her Sickneſs, ſhe was afraid of Dying; *For*, ſaid ſhe, I *know of no promiſe to encourage me.* She could not but own that ſhe had in ſome meaſure walked with God; yet ſhe complain'd, That *ſhe had not found God meeting her in her prayers, and making her*

heart willing to be at his Diſpoſe; and that the *Pride* of her heart, now lay as a *Load* upon it. She own'd, That ſhe had many Thoughts of Jeſus Chriſt, & that *it grieved her that ſhe had ſinned againſt Him who had* done *and* dy'd *for her.*

Sect. 5 But many dayes were not paſt, before ſhe could profeſs her ſelf *Willing to Dy*, with ſome Aſſurance of her then going to eternal Bleſſedneſs. Many Thanks and Loves did ſhe now render to one of her Superiours, declaring, *'Twas becauſe they had curb'd her, and reſtrain'd her from ſinful vanities.* And ſhe ſaid, *Were I now to chooſe my Company, it ſhould be among the People of God*; I *ſee plainly that they are the only company.* She was not without her Conflicts in this time, wherein one of her Speeches was, *Damnation, that is the worſt thing of all, but Chriſt is of all the beſt*; *I find it ſo*; *Chriſt is to me, Wiſdom, Righitouſneſs, Sanctification, and Redemption.* She told her Father, She knew ſhe was made up of all manner of Sin; but ſaid ſhe, I *hope God has humbled me and patdoned me in the Merits of the Lord Jeſus Chriſt.* Unto her affectionate Mother ſhe ſaid, *Mother, why do you weep, when* I *am well in my ſoul*? *Will* you mourn, *when* I *am ſo full of* Joy? *I pray rejoice with me.*

Sect 5. When ſhe was extreamly ſpent, ſhe ſaid unto her Parent, *O my Father*, I *have been much troubled by Satan, but* I *find Chriſt is too hard for him, and ſin, and all.* She now ſaid, I *know now that* I *ſhall dy*; and being asked, Whether ſhe were afraid of Death; with a ſweet ſmile ſhe replied, *No not* I, *Chriſt is better than Life*! And ſo ſhe continued in a moſt joyful frame, till ſhe dyed: a little before which, it being the *Lords-day*, ſhe asked, What time of the day 'twas, and

and when they told her, 'Twas Three of the Clock; ſhe replied, *What? is the Sabbath almoſt done? well, my Eternal Sabbath is going to begin, wherein I ſhall enjoy all Felicity, & ſing Hallelujahs to all* ETERNITY. And hereupon ſhe quickly fell aſleep in the Lord.

(VII.)

INaſmuch as 'tis uſual in ſeveral Towns of the Countrey, for the Pious *Young men*, to Aſſociate themſelves in pious *Meetings*, for their mutual Aſſiſtence in the Affairs of *Religion*; and inaſmuch as 'tis of ſingular Conſequence, not only for *Young men* to be quickened by their *Paſtors* unto ſuch quickening Methods of Devotion, but alſo to have ſuch *Meetings* under an Exact *Regulation*: I ſhall here annex a *Copy* of the *Orders*, Agreed, Uſed, and Signed by a *Young mens Meeting* in our Neighbourhood; that if God pleaſe, it may indeed prove a *Copy*, ſo far as the promoters of ſuch things do find convenient, for the Imitation of many others.

Our Agreement.

WE that thro' the *Grace* of God, have been Awakened in our *Youth* to be concerned about the Things of our Everlaſting *Peace*, and that would *Remember our Creator therefore in the Dayes of our Youth*, do now deſire to give up our ſelves unto God in Chriſt according to the Terms of His *New-Covenant*; profeſſing with His *Help*, that according to the *Duty* and the *Promiſe* of that *Covenant*, we are willing *with full purpoſe of Heart to cleave unto Him.*

And for our Aſſiſtance in the Deſigns of *Early Religion*, as well for the prevention of the *Snares*, which *Young People* frequently find in *Evil Company*, we Aſſociate our ſelves, for the Obſervation of the Enſuing *Orders.*

I. It

I. It ſhall be our Endeavour, to Spend the Two Hours, from *Seven* to *Nine*, on the Evening of every in *Praying* together by Turns; One to Begin, and another to Conclude, the Meeting; and between the Two *Prayers*, having a *Sermon* Repeated; whereto the Singing of a *Pſalm* ſhall be annexed.

II. If after the *Stated Exerciſes* of the Evening are over, there be any *Reſidue of Time*, we will *Confer* upon ſome Queſtion of *Practical Chriſtianity*; in order whereunto every one of us, in his *Turn*, is to be provided with a *Queſtion*, altho' the *Anſwer* to it ſhall be Left wholly *Free* unto every one, as he ſhall ſee cauſe to ſay *More* or *Leſs* concerning it.

III. We reſolve to be *Charitably Watchful* over one another; & therefore we engage, that as we will not unkindly divulge one anothers *Infirmities*, but yet ſovingly *Inform* one another of what we ſhall know or hear to be a *Fault*, ſo we will never manifeſt ourſelves *Offended* at any of our Number that ſhall beſtow a *Chriſtian Reproof* upon us for any of our Miſcarriages.

IV. They that would be admitted into our Society, ſhall be Firſt *Propoſed* one Evening; and then, if they be allow'd, they ſhall the next Evening be *Preſent*; when, if their Diſpoſitions to be of us, do continue, *One* or *Two* of us appointed by the Reſt, ſhall go with them unto the *Miniſter* of the Place, whoſe conſent, and counſil about the perſons to be admitted, being obtained, they ſhall then ſet their *Names* with ours in our Catalogue.

V. If any Perſon *Enrolled* among us do fall into any *Scandalous Iniquity*, we will admoniſh him of his Evil; & ſuſpend him from coming among us,

us, for a Shorter, or a Longer Space, according to the Nature of his offence; nor ſhall he be again Received, without Credible Expreſſions and Evidences of *Repentance.*

VI. Our *Liſt* ſhall once in a *Quarter*, be called over; when if it be obſerv'd that any in it, have long or oft *Abſented* themſelves from us, we will ſend ſome unto them, to enquire the *Reaſon* of their Abſence; and if no Reaſon be given but ſuch as intimates an *Apoſtacy* from Good beginnings, they ſhall, without ſpeedy *Reformation*, be Obliterated.

VII. Once in *Three Months*, we will have a *Collection*, out of which the Neceſſary Charges of our Lights, Fires, and Entertainments, are to be defray'd, & the Reſt ſhall be ſcattered among the *Poor* of our Neighbourhood, according to Agreement.

VIII. Once in *Two Months*, we will devote our *whole Evening* unto Supplications, for the Converſion and Salvation of the *Riſing Generation* in our Land; & more particularly, for the ſucceſs of the Goſpel, among the *young* in that Congregation, whereto we do ourſelves belong.

IX Upon *Special Occaſions*, caſt before us by the Providence of God, we will ſet apart our *Whole Evenings*, either for *Humiliations*, or for *Thanksgivings*; and we will, when we can, have *Whole Dayes for* the like purpoſes, on the like occaſions.

Now, may *the Grace of our God be ſufficient for us!*

FINIS.

1. THe Call of the Goſpel.
2. Military Duties: An Artillery Sermon.
3. Right Thoughts in Sad Hours.
4. Early Piety Exemplified.
5. Memorable Witchcrafts and Poſſeſſions.
6. Diſcourſes, to Serve the Deſigns of Practical Godlineſs.
7. Souldiers Counſelled and Comforted.
8. The Wonderful Works of God Commemorated.
9. Work upon the Ark.
10. Speedy Repentance Urged.
11. A Publick Spirit.
12. A Companion for Communicants.
13. The Serviceable Man: An Election Sermon.
14. Serious Thoughts in Dying Times.
15. Addreſſes to Old men, Young men, Litle Children.
16. The Life of the Renowned *John Eliot.*
17. *Expectanda*; Or Things to be Look'd for.
18. Little Flocks guarded againſt Grievous Wolves.
19. Ornaments for the Daughters of *Zion.*
20. Bleſſed Unions Recommended.
21. A Sacred Exorciſm upon Sinful Diſcontent.
22. The Cauſe and Cure of a Wounded Spirit.
23. Meditations on the Day of Judgment.
24. A Midnight Cry.
25. *Optanda.* Good Men Deſcribed, and Good Things Propounded.
26. The Wonders of the Inviſible World.
27. Awakenings for the Unregenerate.
28. Warnings from the Dead.
29. The Day, and the Work of the Day.
30. Winter Meditations.
31. [Now in the Preſs,] The Short Hiſtory of *New-England.*

All by this Author.